A PLEADER TO THE NEEDER WHEN A READER.

As all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you've read, to whom this book belongs.
Than one Charles Clark, of Tottam Hall, none to't a right hath better,
A *wight*, the *same*, more *read* than some in the lore of old *black*-letter.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they're not bound in *calf!*
Care take, my friend, this book you ne'er with grease or dirt besmear its,
While none but awkward *puppies* will continue to "*dog's-ear*" it!
And e'er my books when book-*worms* "*grub*," I'd have them understand,
No marks the margins must de-*face* from any busy "*hand*!"
Marks, as re-marks, in books of Clark's, when e're some critic spy leaves,
It always him so *wasp*-ish makes, though they're but on the *fly*-leaves!
Yes, if so they're used, he'd not de-*fer* to *deal* a fate most meet—
He'd have the soiler of his *quires* do penance in a *sheet!*
The Ettrick *Hogg*—ne'er deemed a *bore*—his candid mind revealing,
Declares, to beg "a *copy*" now's a mere pre-*text* for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such "*fry*" should *dish* me!
—But hold,—though I again declare WITH-holding I'll not *break*,
And "a *sea* of trouble" still shall take to bring book-worms "to *book!*"

—1859.

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THE

DURABLE

LEGACY.

By H. B. Med. D.

LONDON,
Printed by M. White. MDC LXXXI.

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BRITISH MUSEUM

To my Beloved

CHILDREN.

I Know full well that it is the deſign of Parents (that are not thoughtleſs and altogether improvident) partly by frugality and induſtry, and ſometimes by unjuſtifiable wayes, and with the hazzard of their innocence, and violation of their own peace of Conſcience, to acquire eſtates for their Children, that they may look big in the World,

and be more than common Cyphers: The first do well in taking care of their posterity, yet when that care is joyned with too great parsimony, and an over earnest desire to advance their Children high in the worlds esteem, for Riches or Honour; it is a sign they have too great a value for those things, beyond the Rules of Christian Religion: and by designing their Sons to be Gentlemen, they slack their necessary industry, and their honest engagement in business; give them up to vice and idleness, and expose them to many temptations, and the subtleties of men, watchful for such opportunities, which an honest calling, and constant love to business would have freed them from.

The other course of procuring an Estate, is altogether unwarrantable, and is commonly cursed, and delayes in the second, or third Generation, if not in the first.

The

The world as it is ordered has many difficulties in it, The people are very numerous, Trade is overburthened, and all professions almost have too many ingaged in them: Pride and Luxury inforce too great expence, outsides only are esteemed, Temperance and all other Vertues created with man, and injoyed by the founder and first Propagators of the Christian Religion, are much decryed, and of low esteem. Upon consideration of these particulars, though I reckon it my duty, not to enter you into the world bare, and without some competent foundation for your industry, yet do I judge it much more incumbent upon me, and more advantagious to your well being here, and hereafter, to furnish your minds with sound and solid knowledg, that may support you in all states, and conditions: and keep you from those vices that too much swell men in prosperity, and depress them under adversity.

These are my motives of writing the following discourse, which I therefore call A Durable Legacy, because though riches may a thousand wayes fail, yet wisdom will alwayes indure, and will best guide and conduct you through all the rugged paths, which more or less every man meets withal in his passage through this world: I had thought to have conveyed it to you only by writing; but better bethinking my self, that that way might meet with difficulty, and hazzard of its wholly being lost, I have been at the charge of Printing it, with an obligation from him I intrusted with it, that no more than fifty should pass the press, and only for my use; These I purpose to give amongst you my children, that you may transmit them to your posterity, and if that should in time exceed that number, some one amongst you I hope will have so much regard to his Fathers memory, and so just a value for the Contents of the Book as to take care for the reprinting it.

The

The Counsels and Directions I here give, will concern the well managing of your lives, from the time you are capable of considering what is best for you, to the age wherein you may be more able, than I that advise you, having this help and advantage.

It is intended to make you Wise, *and* Good: *the last I chiefly aim at, the first but in order to it. And indeed he is not to be accounted a wise man, who is not so to himself: Who acquires not knowledge, and makes the chief end of it to be, the well regulating of his mind, so that it truly understand what is best to be done in all occurrences and exigences of Life; not to secure wealth or honour, but peace of Conscience, a worthy fame from integrity of Life: for the accomplishment whereof, I take this pains, it being infinitely more desirable to me, to have it said of you that you are wise and just, than that you*

are

are indowed with great Wealth, or Titles; The truest and most intrinsick honour, being that which is an inseparable concomitant of Vertue. And which the World, will it, nill it, must and doth tacitly acknowledge.

Take not up this Book slightly, as if written with the common design, of furnishing your brain for discourse. 'Tis better not speak, than talk for vain glory, or not for some good or allowable end. Look upon it as that which is to be a Relique to your Families: and ponder upon it, as you would upon advice given, if life were in danger.

With the Authority of a Father I injoyn you frequently to take Counsel of it, with the affection of a Father I beseech you: Be assured it was written with a hearty desire of doing you good: Possessions I am not

sure

sure I shall leave you, nor can you be sure to keep them, but Wisdom will teach you how to avoid difficulties, and goodness will enable you to bear what are unavoidable.

I would not have you think meanly of this Book for the plainness of the style, it was purposely so writ; with a resolution to decline all subtlety of speech, or curiosity of Language, that no impressions might be made upon you, save what arise from the verity and apparent certainty of its Contents: It is falshood, imposture, and the delusive opinions of the world, that need, and are usually supported by the artifice of words.

In matters dubious and opinionative, though I have thought fit to declare my judgment, and acquaint you with the reasons and grounds that have inclined me; yet I would not have you therefore give up your assents there-

thereunto, for Paternal Authority does not extend ſo far; but for what is plain, and agreeable to the rules of Vertue, and Gods Sacred Word, and therefore univerſally acknowledged, here you are bound up, and obliged in your lives to a ſtrict obſervation thereof.

I have not writ it methodically, with dependance of one Chapter upon another; nor does the nature of the Subjects bear it: Beſides my buſineſs in the world has been much, eſpecially in my own profeſſion; I have writ it by piece-meal, and as the ſeveral ſubjects came into my mind, and therefore 'tis no wonder they have no dependence one upon another: They may each be ſeparately conſidered, as need ſhall require, and the Table direct. Methods are for what is Scholaſtical, written for Sale, and Fame; neither of which are by me intended. Beſides I never purpoſe it ſhall go abroad, and therefore the home-

lineſs

lineſs of the dreſs attended with truth's plain-neſs will not misbecome it.

I deſign it alſo as well for my Daughters as my Sons: though ſome things therein are peculiar to men, yet much of it is of equal concernmernt to the Female Sex, who alſo may have male Children, and as they are mine, I allow them an equal title to it: Women of middling quality eſteem things worthy, rather more than men, are generally leſs vitious, better guarded with modeſty, have leſs temptations, and a great love to Vertue and Goodneſs, give an eaſier aſſent to what is juſt, unleſs biaſſed by their Husbands intereſt, or prevailing power: And therefore I intend this Book as much for them as my Sons: not doubting but that they will, and that more frequently peruſe it, more deliberately and ſeriouſly weigh the contents of it, becauſe their buſineſs will not be ſo much, nor their diverſions ſo frequent, as thoſe of my

Sons:

Sons: I bestow it therefore with a like alacrity and expectation upon them; and expect at least answerable fruits as from my male Children.

Lastly, let no imputation remain upon me, if I have in the progress of this Book mentioned the same things upon several occasions more than once; for being I was it may be, two or three years in writing it, it is no wonder if my memory did not retain the sense of the whole: Tautologies in this case are not so disallowable, the intention being good, and the matter necessary.

May it have an influence upon your minds, suitable to the affectionate desires of my heart, that you may be no dishonour to your Country, nor no blemish to your Family: That however others demean themselves, it may be truly said, that you all, and your Families will serve the Lord, in truth

and

and sincerity of heart, in all Godliness, and Honesty, and so my blessing be upon you all, and the blessing of him who is the Author of all Beings, the Eternal God.

Thus I am,

dear Children,

Your Affectionate Father,

HUMPHREY BROOKE.

Of

The Epistle.

and Purity of heart, in all Godliness,
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dear Children,

Your Affectionate Father,

Humphrey Brooke.

of

Of Mans happineſs: and wherein it conſiſts.

THE two great Ends that men are to aim at in this World, are First to live happily here, and Secondly to obtain the utmoſt aſſurance that man can attain to of being in the number of the bleſſed hereafter. Both theſe are no otherwiſe to be had, but by the acquiſition of Wiſdom and Goodneſs. Now the beginning or foundation of true Wiſdom is the fear of God: ſo the Wiſe man has expreſt it in the Counſel to his Son, Proverbs 1. *v.* 7. *The Fear of the Lord is the beginning of Wiſdom, but Fools hate knowledg and inſtruction*: Fools indeed? for what greater argument of folly can there be than to contemn the means of Happineſs: or to ſeek it in thoſe wayes where it is not to be found: A rich man may be miſerable, and ſo may they be who are dignified with Titles: A Politick worldly man creates trouble and perplexity to himſelf and others, and in all his grandeur, if he deviates from the paths of Juſtice, Wiſdom and goodneſs, is ſurrounded with difficulties, eaten up with cares, condemned by himſelf; and the nearer he comes to his journeys end, the greater are his horrours, from the review of his vain deſignments, the apprehenſi-

on of Death, and his fears of what muſt enſue after it.

Having therefore a mean eſteem of theſe gaudy nothings, or ſplendid Vanities, my firſt advice to you, my Son, is to have a right apprehenſion of God, ſo far as he has been pleaſed to manifeſt himſelf, which he hath fully done both as to the excellency and perfection of his Being, the glorious explications of his Wiſdom, and ſingular emanations of his Goodneſs. He is the only God, there is none beſides him: all things in this world, yea the World it ſelf, the Heavens and the Earth are the workmanſhip of his hands: their being and duration are at his pleaſure: with a word he made them, and with a word, when he ſees it in his wiſdem fit, he can deſtroy them. Juſt ground there is therefore for our fear of him, and that our chiefeſt love ſhould be fixt upon him, in compariſon to whom there is nothing valuable, how dear ſoever in our eſteem; nor can we place any hopes of ſtedfaſt happineſs, but in our exact obedience to his will and commands. You are therefore, my Son, to plant the fear and love of him in your heart, and in all the actions and undertakings of your life you are well to conſider that they bear a ſtrict conformity to his will. No other deſign, aim or intereſt, is to bear ſway with you, or hold any proportion in your thoughts. This Counſel if you well obſerve, which with the true affection of a Father I lay before you, your life will be full of delight, the World you paſs through, will be as a garden of ſweet-ſmelling flowers, beyond that of Paradiſe, all afflictions will be eaſy, death it ſelf lovely, without ſting, without affrightment, a paſſage from leſſer bliſs to greater:

To

To your Fathers House, the Mansions of the blessed. And therefore, my dear Son, let it have preference in your mind, let no allurements make you decline it, 'twill be a guide to your feet, and a lanthorn to the dark paths of your difficult journey through this Earthly Pilgrimage. Remember, he gives you this Counsel who speaks from great experience, and greater affection, 'tis the fruit of all my labors, and the result of the best observations your affectionate Father hath made in the whole course and progress of his life. Esteem not this therefore as slight and customary advice, spoken in course or for formality; it is, my Son, what I am most serious in, and what I prefer before all other Rules or directions I shall hereafter give, or can (with my utmost intention of doing thee good) be insisted upon. And therefore what ever esteem you have of the rest, be sure to give admittance to this, even into the inmost recess of your heart. Look upon God Almighty as the most excellent Being, that has given life and existence to all things that are, and by his Wisdom disposes, preserves and continues all things according to his pleasure, until he shall think meet to put a period to this world: Be frequent in contemplation of this, then wilt thou truly love and honour him, then also will that love, or the dread of his Majesty restrain thee from every evil action, and put thee in most certain capacity of being happy.

No Conversation with Atheists.

With those who deride Religion or impiously dispute Gods providence, hold no intimacy, and as

near as you can no ſociety: they take off the neceſſary reſtraints of the mind, let Conſcience looſe, remove the diſtinctions of Vertue and Vice, nay they make Vertue the weakneſs, and Vice joyned with wit and ſubtilty the ſtrength of the mind: they weaken the principles of Nature, and the additional graces of Chriſtianity: ſet up intereſt and ſelf reſpect in the place of Juſtice, and univerſal Love; and inſtead of continuing man as God left him, like himſelf in common and diffuſive affection, they ſtraiten him, and ſhut him up in himſelf, excluding all juſt regard to others, in which reſpect chiefly man is ſaid to be created in the likeneſs of his Maker. Let me beſeech thee therefore, my Son, to avoid theſe, as the bane of humane Society; beware leſt thou be tainted by the enticements of their Wit, to jeſt away thy Conſcience and Religion, and with them both the peace of thy mind, and thy reputation among good men.

The beſt means to avoid Atheiſm.

To avoid this, and to impreſs more deeply upon thy Spirit a juſt and becoming adoration of the Goodneſs, Wiſdom, Power and Juſtice of the Eternal Being, in making and preſerving this glorious World, let thy thoughts be often in ſerious contemplation of the particular parts thereof, not nicely, or diſputatively, to ſhew thy Parts to others, but to heighten thine own admiration, and adoration of that God-head, who gave form, exiſtence, and order to them all. Look often upon the never ſufficiently to be admired bodies of the Sun and Moon, conſider the glory of their luſtre, their

ſcarce apprehenſible magnitude, and leſs apprehenſible ſwiftneſs: the regularity of their diurnal, monthly and annual motions: their radiations and influences upon the ſeveral parts of the Earth: with many other uſeful cogitations, which upon ſight of theſe Luminaries, will eaſily raiſe thy thoughts to a higher pitch, and then thou canſt not chooſe but with great reverence adore the power that made them. Pleaſe thy ſelf often with viewing the infinity of the Stars, of great extent in themſelves, and yet plac't at ſuch a diſtance, as to appear ſo minute, ſo ſparkling, ſo pleaſing to the eye, ſo uſeful to the World. Conſider the vaſt expanſion of the Firmament, which contains all thoſe immenſe bodies, its various appearances, contents, productions: the different and many times ſtupendious forms of Clouds, the irruptions of Thunder, the ſtartings of Lightning; the curious body of the Air, and therein the thickning of the Clouds into Rain, with the manner of its fall upon the Earth, the generation of Froſt, Snow, Ice, and Hail: the variations of Seaſons: theſe and all of theſe faſhioned by the inſcrutable and only to be admired Wiſdom of our great and good God: who in the making of them had principal regard to the benefit and accommodation of this Globe of Earth, and the conſervation of thoſe Creatures he hath repleniſhed it withal. If we can give eſteem to him that dextrouſly makes a Watch, Clock, or any other neat or uſeful engine for humane uſe, how muſt we be tranſported with wonder and even ſwallowed up with admiration of the infinitely glorious Author of the viſible heavens, and of what is contained therein?

But look nearer home: and let thy thoughts move over this Globe of Earth; little, compared to the Heavens and many of the bodies therein contained, being but as a point in the circumference: and yet to us and our imagination, a most capacious round; containing vast Countries, immense Seas, affording habitation and giving sustenance, to almost an infinite number of Creatures in their various species, much more in their individuality. See therein the different seasons, face, temper, and constitution of both Earth and Seas: consider the various products of them both, in all the kinds both of the animal, vegetable, and mineral classes. Consider the different figures of Animals, not only specifical but even personal, the curious feature, frame, and connexion of parts: the actions and usefulness of every particle even in the most minute animals, the constant conformity of nature, as if all things were framed in a mould, the difference in life and manners of one Animal from another, the instinctive knowledg of all animals, and the exercise of all the actions of parts without a teacher: the tenderness and care of the most fierce and boysterous animals in preserving their young ones, and rearing them to a state of being helpful to themselves: the accurate formation of parts, so as not only to be in the best manner fitted for the performance of what is to each part assigned, but also with best provision for security: the connexion and dependance of all the parts of the universe; and lastly the dignity and prerogative of Man, appointed Gods Vicegerent upon Earth, to rule and govern all, in subordination to his Maker, with a power limited and deriv'd, Paternal and Oeconomical, for common conservation, not tyrannical, for spoil

and

and destruction. The protection and good government of all other creatures, together with the contemplation and admiration of the works of God, are the great business of man here: for God having made no other creature capable of these two offices, and qualified man in an abundant manner with fitness for discharge thereof, it is clearly implyed that these are two and those no considerable ends of his creation.

Galen when in his Tract of the use of parts, he had given a just description thereof, and a reasonable guess at the use and office of every part, he concludes that the great Artificer chose in all things what was best, and that nothing could be better or indeed otherwise have been done. That he writ that book as a Hymn in praise of the Creator, and that Piety consisted more in searching out the Wisdom of God and declaring it to others, than in offering to him whole Hecatombs or other rich and costly Sacrifices. That God envied his Creatures nothing that was good or convenient for them, but endowed them all with parts, composure and ornature expedient. To be able to do this was a high demonstration of his wisdom, and to have done it is as signal a proof of his goodness. That there is as great a demonstration of the sapience of the chief Artificer in framing the most minute and inconsiderable Creature, as in making the Sun, Moon and Stars; and that he can no more be imitated by any other in the formation of those than in the fabrication of these more glorious bodies. L. 6. c. 13. L. 3. c. 10.

Let it be no wonder that *Galen*, bred up in the Idolatry of the Gentiles, should have such worthy thoughts of this Worlds Architect; for there cannot be a more convincing argument of a Deity, than the contemplation of Nature, his workmanship, unless he himself should appear in his own person, which would be too glorious for the eyes of humane frailty to behold. The world has been much mistaken in thinking those the greatest Atheists, who most contemplate the works of God in Nature: this slight opinion has been further'd by the artifice of Divines, who conclude because many Physicians, and other discerning men see beyond their narrow conceptions, and though they are sincerely Religious, yet not making shew of it, according to that particular form and modification thereof, which they out of Interest have fashion'd and set up, they therefore take a rude freedome to condemn them as Irreligious: or subtilly distinguish them from themselves and followers, as Naturalists, or Moralists, two names that God Almighty in their genuine sense never esteem'd a dishonour to mankind, the one referring to the adoration of God in his works of Nature, the other in squaring the actions of his life, which are properly call'd his manners, agreeable to the Rules which God has writ in the heart of man, and exemplified in his Holy Word. It is unreasonable to imagine that the daily seeing God (for in every the least Insect or Flower he is seen) should beget a denial of him: It is not this kind of knowledge has done it, but that which doth *Inflare animam*, puff up the mind: The explorators of Nature, finding the many difficulties they cannot but meet withal, and the shortness

neſs of their own abilities to ſee through, and make any reaſonable diſcovery of the uſes and offices of parts; cannot but take down their Top-ſails, and make them confeſs that their Science muſt end in Admiration: whereas they who have acquir'd a knowledge not grounded upon Nature, only ſpeculative, talkative, artificial, and ſo diſtinguiſht from what is real and Natural; pride themſelves in their own conceptions, think highly of themſelves, deſpiſe nature, and by degrees, firſt in their actions, which are no way natural, affront and oppoſe God, and afterwards are forc't, though covertly and ſubtilly, to avow it in their diſcourſes. An Antidote againſt this is the contemplation of Nature, and therefore I would have thee often ſee God in that Book; and when thou art, as thou canſt not chooſe but be, confirm'd in the reality of his exiſtence and of his providence, furniſh thy mind in the next place with the knowledge of his Will and Commands, by the aſſiſtance of the two great lights, the one of thy Conſcience, the other of the Scriptures.

Of Conſcience.

That God might not leave us ignorant either of good or evil, and that we might be without excuſe, in the firſt formation of man, the Almighty hath planted this light in his Breaſt, which is to us, as the Sun to the Aerial and Earthly Globe; and though the Sun may ſeem ſometimes to be eclipſt, yet properly to ſpeak, it never was ſince it was firſt in the Firmament, neither is ever like to be until God ſhall put a period to its duration: Nor

can

can man be truly ſaid to be without this Intrinſick light, it ever ſhines within, and ſhews him in all caſes, what he is to do, though we not only frequently, but almoſt continually, ſhut our eyes againſt it, and walk as if we were in perpetual darkneſs.

In this particular God hath been equally good to all the ſons of men; and though in reference to ſome priviledges and diſpenſations, he made choice of the Jews for his peculiar people, yet of this light they had but their ſhare with all other People: elſe all the reſt of the World might juſtly plead Ignorance of Gods commands, and evade the puniſhments due for their miſcarriages, but that they had always a Remembrancer within, to prompt them and direct them in every action of their lives.

This in ſeveral ages and in ſeveral Countreys hath been ſometimes for Intereſt, and ſometimes through Ignorance, clouded by the impoſition of various and improper names: but it is moſt truly and familiarly known by the name of Nature, the light of Nature, and Conſcience; which laſt implys that there is ſomething within us that knows together with us, what is good and bad: I mean not any thing diſtinct from us, but ſomething which God was pleas'd when he made us to breath into us, and which can never be effaced or annihilated in us, being of too curious and ſublime an eſſence, above the poſſibility of mans moſt malicious endeavours: and therefore though frequently by the aſſaults of corrupt intereſt, of vice and the higheſt debauchery, by the efforts of witty Atheiſm, by the damps of drowſie inconſideration and incogitancy, men have attempted to raſe and extirpate this radical light of

Con-

Conſcience, yet have they never been able to accomplish in any meaſure their purpoſe, but have even in the very attempt been countermin'd, by the forcible and invincible ſuggeſtions and workings of that within them which they would deſtroy: our great God having beſides the manifeſt & irreſiſtible argument of the Creation, the undeniable demonſtration of Miracles, the almoſt univerſal conſent of Mankind, beſides all theſe I ſay he hath plac't in every man a beam of himſelf, a Radiation from the Throne of his own glory, enlightning his dark body, without which, man would be but as other irrational creatures: Such care did Almighty God take not to have man without a witneſs of God in himſelf, that whileſt other creatures were looking downwards, taking no notice of his excellent wiſdome to be ſeen in every part of this worlds artifice, his nobleſt creature man might be taken up, with a continual contemplation thereof, not only in order to the advance of Gods glory (for that is an end below the Almightineſs of God) but loving Mankind above all the other parts of his Creation, he made him capable of this raviſhing pleaſure, in ſome proportion agreeable to what we are to have in the Eternal Manſions of his Heavenly Kingdom.

Another and very conſiderable end of that ſacred light of Conſcience is to inſtruct us in our behaviour (whileſt we live here) towards all others of the ſame kind with our ſelves, toward our ſelves alſo, and toward all the other parts of the Creation.

Give ear, my dear child, and take inſtruction from the light of thy own Conſcience, in thy demeanour towards all the reſt of thy fellow creatures;

tures; and in doing so, especially observe that universally allow'd, but rarely practis'd, rule of Doing unto others as thou wouldst be done unto thy self. And for the better fulfilling thereof, let me advise thee in every action of Justice, where any matter depends between thee and thy Brother, put thy self into the capacity of both persons, and what thou wouldst not have done to thee, wert thou in his condition, that be sure thou do not to him in the same condition: Let not a little profit, or the passionate obtaining of thy will, sway thee from this Heavenly rule: Remember, it is the mind and will of God, and that God plac't it within thee for thy observance: Whilest it was observ'd, the world was in its state of Integrity, and nothing under a series of Miracles, can reform the World, or reduce it to its desirable state again, but the general observation of this Rule. However, my Son, let it be the practice of thee and thine: consider with thy self that a little gain, the fulfilling thy appetite or satisfying thy passion, can hold no proportion being put into the opposite scale with the favour of God, the love and respect of good men, the peace and quiet of thy own spirit, which are indeed the greatest blessings upon Earth. Almost all the mischiefs that are in the world arise from not observing this rule: and yet 'tis allow'd by all; it was given by God, it was exemplified by Christ, it is the fulfilling of the Laws of the Second Table, it is the rule of the Municipal Laws of all well govern'd Countreys, it is of that universal esteem that never any one had the confidence to make an objection against it; and therefore as an abbreviation of all good Laws, let it be the Touchstone, my

Son,

Son, of all thy actions towards others, by which thou mayſt eaſily examine, and reſtrain thy ſelf, when thou art about to do any injuſtice to thy neighbour.

This ſacred light within us is ſo radically fixt, that it cannot by the utmoſt endeavours that man has us'd, be utterly effaced: for the moſt wicked men, who would fain have believed that there is no God, and conſequently no Conſcience; that ſo the fear of a Deity being removed, they might more freely indulge themſelves in the ſatisfaction of their Luſts and Wills; have never been able to accompliſh that end: but have that Conſcience, which they would ſtifle, vigorouſly working with them, and it ſelf a revenger of their Crimes. And therefore *Caligula* and *Nero*, men infamous for their wickedneſs, having committed foul actions, ſecretly, and which they knew no earthly power could puniſh, have yet had day and night before their eyes the horrours of an awakened and revenging Conſcience, which embitter'd all the pleaſures which they fancied to themſelves by the oppreſſion of this unextinguiſhable light or rather fire within them, maugre all the art and endeavours they could uſe to prevent it.

This is atteſted by that of the Apoſtle to the *Romans*, *c.* 2. *v.* 15. where he vindicates the juſtice of God, for that the Gentiles *had the Law written in their hearts, their Conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or excuſing one another.* Man knows that Divine Laws are to be obſerv'd: if he fails, let him be himſelf the Judge, his Conſcience is the Witneſs, and then comes in that indubitable ſaying, *Se judice, nemo*

nocens

nocens abſolvitur: So that let him hide from the world what he can, he carries himſelf about him, and though he bears it proudly off, he knows himſelf a guilty perſon, deſerving thoſe puniſhments, which it may be he ſits as Judge to inflict on others. From the ſenſe of this verity, *Menander* a Greek Poet has this expreſſion,

Βροτοῖς ἅπασιν ἐν στέρνοις θεὸς.
No Faults can ſcape, for in his Breaſt
Man carries God, his Conſcience teſt.

So *Cicero* in his Oration for *Milo*: Great is the force of Conſcience to both purpoſes, by means of which they who do no evil, fear not: and they who are wicked, have the dread of puniſhment ever before them. It may be laid aſleep ſometimes, as it is whileſt wicked actions are committing; the guſt of pleaſure, profit, or revenge, that while taking up, and wholly poſſeſſing the thoughts; but it will certainly awake again, and bring with it thoſe perplexing thoughts, which the Poets expreſs by Infernal furies. Take therefore, my Son, the advice of wiſe *Socrates*, ſtudy Conſcience more than Fame, juſtifie thy ſelf to thy ſelf, by a life of Integrity, rather than to the World, by ſpecious ſhews of pretended Honeſty, external acts of Religion, plauſible appearances of Vertue; for though thou maiſt abuſe the credulous world, which for the moſt part judge from the outſide, and diſſembled actions of men, yet God and thy Conſcience are within thee, from whoſe irreſiſtible light no man can conceal himſelf.

Next

Next conſider the regards thou oweſt to thy ſelf: It may be thou thinkeſt thou haſt full and abſolute power over thy own body and mind: But it is a miſtake, my Son, for thy authority over thoſe is bounded by certain rules of Equity; there is alſo a greater right even to theſe than thou canſt lay claim to, the right of him that made them; who can gainſay it? and then the right of him that redeem'd them, *ye are bought with a price, therefore glorifie God in your bodies and your Spirits, which are Gods*: We were once loſt, my Son, to all intents and purpoſes, forfeited to the diſpleaſure of God, for breach of his commandments; what is included in that forfeiture is dreadful to imagine: think then, how juſtly we owe our ſelves to him, who by ſhedding his own blood, reſcued us from the Curſe, the pain and penalty of Gods diſfavour: We are therefore Chriſt's; and ſhall we take the members of Chriſt, and abuſe them with falſhood, uncleanneſs, beſtiality, or any vitious habit that may leave a blemiſh or reproach upon them? No, my dear Son, have it in thy ſerious regard rather to preſerve them pure and unſpotted, fit habitations for the holy Spirit to dwell in: This is truly loving thy ſelf; which conſiſteth not in the pleaſing thy humours, indulging thy paſſions; theſe are ſickly and fading pleaſures; nor yet in the accumulation of Wealth, the acquiſition of Honour, the gaining power over thy enemies, all theſe have many bitternеſſes joyned with them; but in the ſubduing thy inclinations to Vice, reducing thy Spirit to the Laws of Reaſon and Nature, recovering thy body and mind to ſuch a frame, as that they may take pleaſure in nothing but what is conducing to health, and

and agreeable to the rules of Vertue, and the pattern of our great Maſter, the Univerſal Saviour. This is truly ſelf-love, and allowable, in no oppoſition to thoſe duties we owe God, and that affection we owe to our Neighbour, which is to be extended and conformed to this ſelf-love we are thus to ſhew unto our ſelves.

I know very well, my Son, that the light of thy mind is very agreeable to this, and that thou wilt eaſily confeſs that all other ſelf-love, which is vitious and hurtful either to thy body or thy mind, or detrimental and injurious to thy Brother, as it is expreſly forbidden in holy writ, ſo is it in direct oppoſition to the light of unperverted Nature, which having imprinted in all of us a love to our ſelves, and intending thereby the doing good to our ſelves, cannot be underſtood of any thing that is damageable to our bodies or our mind, as all vitious acts or habits moſt certainly are.

The laſt particular wherein the light of Nature and thy Conſcience is to guide thee, relates, my Son, to thy carriage and comportment towards the other parts of the Creation. Here indeed through long perſwaſion of injurious cuſtom man is apt to extend his power and prerogative much beyond what I believe God Almighty intended: for it is not in the leaſt credible, that our good God who is all compaſſion, who was as well the maker of thoſe Creatures as of man himſelf, and who when he had made them, upon a pleaſing view of them, was delighted therewith, and ſaw all to be very good, ſhould ever intend that man ſhould make ſuch miſchievous and unrelenting havock amongſt them, as he has uſed for many ages. 'Tis true, he gave man

dominion

dominion over them, as being the moſt excellent Creature in his firſt formation, fitly qualified with a ſupereminent proportion of Reaſon's light, to be a ſuperintendent over the Beaſts, and the ſubſtitute of his Maker: But 'tis a very great queſtion whether this power extended further than to overſee and govern them, to keep them to the regularity of their natures, to ſecure the weak againſt the ſtrong: at leaſtwiſe it ſeems much to be ſo, until after the flood; for which almoſt 2000 years his food was not of their fleſh, but the Herbage of the Earth, and the Fruits of Trees.

And when his liberty was afterwards farther extended, and that there was an allowance to feed upon other Creatures, there was a caution ſet, that it might be done with as little cruelty as might be, *but the fleſh with the blood, which is the life thereof, thou ſhalt not eat*: as if God would have the form firſt altered, that ſo there might be leſs appearance of bloodthirſtineſs and cruelty. And it is very reaſonable to think, that this alſo was done in compliance with the weakneſs of Man, againſt which God was not willing to ſtrive any longer: but as *Moſes* complyed with the Iſraelites in ſome particulars for the hardneſs of their hearts, ſo did the Almighty out of kindneſs and tenderneſs to man diſpenſe with his firſt intention, to lay the greater obligation upon him for ſubmiſſion and obedience to his other commands. However this is but my opinion, and may be received or rejected according as thy mind upon further inquiſition into the matter can inform it ſelf.

This though is to be allowed, that at firſt mans diet was of things without the animal life, during

which time his life was long, and consequently healthful: It seems therefore very natural, agreeable to Gods first purpose, of great accord with Reason, that what man cannot make, and what has sense and feeling of pain, and love to its own life, he should not wantonly or cruelly destroy: But in this be thou left my Son to thy own liberty. I had some thoughts in thy education to have brought thee up with an abhorrency of flesh, and the killing of any Creature, but being at that time my only child, and I at an uncertainty what the issue might be, being born of those who have been bred up with flesh, I was easily perswaded to alter that resolution: That therefore that I shall enjoyn thee in this particular is to do it with as little eagerness and cruelty as may be, to avoid what possibly thou canst the killing any thing with thine own hands: To take no pleasure, in that which is vexatious, painful, or destructive to other Creatures. I would have thee hate the barbarous custome of throwing at Cocks, of making it a sport to kill a Cat or other Animal: and consequently of Hunting, Hawking, Fowling, Fishing, Cock-fighting; but direct thy pastimes rather to things harmless, wherein neither thy self nor any Creature suffers; and to this thou wilt be very inclinable, when thou considerest the excellent Wisdom and curious Artifice which God Almighty has shewn, in forming and fashioning the parts of every Animal, Bird, Beast, Fish, Insect, far exceeding, in every little Creature, and in all its most minute members, the utmost that the Wit or Contrivance of man can attain unto.

And

And to encline thee the more to this I would have ee ſometimes conſider that ſeveral ſorts and Sects f men, of greateſt repute in the World for an ho-eſt and good life, and many excellent particular erſons have wholly refuſed fleſh, and lived well d in good ſtate of health without it, their minds ve alſo been far more Philoſophical and far ore eaſily ſubdued by reaſon:

The Turks, Indians, and many other people we e pleaſed to account Barbarous, are in this parti-lar, from inſtinct of Nature, much more tender an we Chriſtians (to our ſhame be it ſpoken) nd though in their Sacrifices they have been la-hly profuſe, as the Jews alſo were, yet was it ne chiefly in the ſervice of God, for attonement d appeaſement of the offended Deity, or what y eſteemed ſo; But the meekneſs and compaſſio-e temper of Chriſtianity, has to the Honour of r Religion exploded all bloody ſacrifices, no ſmall gument that God is pleaſed with a repentant nd, ſorrow for, and deſertion of Sin, rather n in taking away the lives of the innocent, to ſa-fie for the offences of the guilty.

Beſides, my Son, nothing takes away that ſweet re-orſe of mind, and bowels of compaſſion, which the poſtle calls Natural Affection, more than actions of od; and therefore no people whatſoever are more rbarouſly ſavage and relentleſs than Souldiers: up-this account alſo it is, that Butchers and Surge-s are excluded from being Jury-men upon Life d Death, becauſe one of them being frequently gag'd about Wounds, Ulcers, making inciſions in e fleſh and amputating of Members, the other daily ſlaughters, ranſacking the Bowels, divid-

ing and diſmembering meek and innocent Creatures: from this frequency in blood, they were not thought fit to be truſted with the lives of men, the meekneſs and compaſſion of Nature being ſuppoſed by the Barbarity of thoſe actions to be worn out in them.

A good man is full of mercy to his Beaſt, and great reaſon, my Son, it ſhould be ſo: we receive many conſiderable advantages from them, why ſhould we then ſhew any ſeverity towards them? It is much to be feared that the ſowrneſs and cruelty of ſome of them to others, is, if not occaſion'd, yet much heightned by us; and it is promiſed in the bleſſed eſtate of Reſtauration, that all antipathies ſhall be taken away, that the Lion and the Lamb ſhall lie down together: Let me perſwade thee therefore, my dear one, to fit thy mind for ſuch a ſtate, and ſo to live at preſent as if it were already eſtabliſhed: So ſhalt thou fulfil the deſire of thy Father, and which is much more, be merciful, as our Univerſal Father, the God of Heaven, is merciful.

Agreeable to this Light of Nature, is that Light which God out of his great good will to man, has given us for revival and recovery of the other: I mean that of the Scriptures, concerning which I would have thee, my Son, obſerve theſe following particulars.

Of the Scriptures.

1. Be very converſant in them, for beſides that they contain the beſt directions for the guidance of thy actions, thou ſhalt find in them alſo the Treaſures of Life, all that God has been pleaſed to communicate

communicate to man concerning his future Estate: In both these particulars thou oughtest highly to esteem them. As to the first, If all that had been written by the Sages and Philosophers of any Nation, in any or all the Ages of humane life, if all Glosses, Comments, Lectures, Sermons, polemical Discourses, or other Treatises upon the Scriptures, were wholly and irrecoverably lost, thou shouldst not need to afflict thy self, but rather to be comforted in the consideration, that thy mind shall not now be distracted by the various opinions, imposed Authorities, and numerous contradictions of others, but come to this Fountain of Knowledge, with a pure and unpossess'd heart, not biass'd or prejudicated, by the interest, wit, abilities, or fallacies of others; and receive in, wholesome and sound precepts, agreeable to Original and unperverted Nature, to the good pleasure of the God of Nature, comfortable to thy own Soul, and beneficial to all the parts of the Creation.

2. Though the whole and every part of the Bible is to be of great esteem and Authority with thee, yet doth the History of our Saviours life, the Registers of his sayings, and actions; and also of his Disciples, and Apostles, with their particular Rules and Directions, given to the several Churches when established, these I say do contain more express Prescripts of Christian Religion, and so more nearly oblige those who have enrol'd themselves under the profession of Christianity, and therefore (not neglecting the other) here thou oughtest to be most conversant.

3. Read the Scriptures alwayes with regard to the main end; *viz.* to better thy Knowledge, for

emprovement of thy life. Be not ambitious of the name of an able Diſputant, for the ardour of their zeal, is commonly ſpent upon their Antagoniſt. It is dangerous to be too able that way, and the occaſion of dividing Chriſts Seamleſs Coat, into many pieces; If thy Brother will not be convinc'd by plain truth, the expreſs words of Scripture, thou ſhalt never gain him: Intereſt and ſome near concernment holds him faſt: Pity him and leave him: for why ſhouldeſt thou perplex thy ſelf with a man that lives by his opinions, and who (if nothing elſe will ſerve) muſt render thee by any falſe ſuggeſtions odious to his Auditors; thereby to weaken the credit of what thou urgeſt, be it never ſo apparent and expreſly grounded upon Scripture? His reputation muſt be ſalv'd, for thereupon depends his livelihood, and thou ſhalt be but in the predicament with thoſe who ſpoke againſt *Diana* and her ſhrines; gaining to thy ſelf the name of a turbulent fellow, ſeditious and not fit to live. Be neither of them, nor engage imprudently againſt them: acquire knowledg for thy ſelf, thy family, friends, and all ſuch as ſeek it for the bettering of their lives, and leave the diſputative part to thoſe different intereſts, collateral and extrinſick to Chriſtianity, contenting thy ſelf with what is plain, univerſally allowed; which will be amply ſufficient to build thy hopes upon, and direct thee in the Tracts and Courſes of thy life.

4. Side not with this or that Sect or Faction in Religion, but follow what the Scriptures clearly and plainly hold forth: Be neither Papiſt, Epiſcopiſt, nor Presbyterian, nor Independent, nor Anabaptiſt, nor Quaker, nor of any other particular appellation,

lation, who for ſome notion peculiar to themſelves, are thereby diſtinguiſhed from others: Be a Chriſtian, and take thy denomination from our great Maſter, the Author and founder of our Religion, Chriſt, the Anointed of God: If *Apollos* diſſent from *Cephas*, and opine ſomething of peculiarity to himſelf, muſt the Members of Chriſt divide, and flock into diſtinct parties? It is not reaſonable to be ſo: This is not the intereſt of Chriſtianity, but of private perſons (for ſo they may juſtly be nam'd in reſpect to the whole) Leaders of theſe Sects, who are ſupported by theſe diviſions, who now know ſo well how to improve them, as to live gloriouſly and ſplendidly upon them: and raiſe a heat and zeal in the people, as high and impetuous, as if the ſtriſe were about the very fundamentals and realities of Religion. Peradventure thou maiſt find ſomething in the Scriptures that may ſeem to import as much as this or that particular ſort of men hold forth, and yet I ſee no reaſon thou ſhouldeſt be of them, and thereupon divide from all the reſt: If it be true, and expreſly in Scripture, thou believeſt it as thou art a Chriſtian; let that be ſufficient: Probably that Sect that maintains it, has many other opinions, which the Scriptures are dark in; and hold not forth but in a wreſted ſenſe: By being of that party thou intitleſt thy ſelf to them all, and art oblig'd to maintain them. By my conſent, if the Generals will needs have a War, let them fight it out themſelves: do not thou partake nor intereſt thy ſelf in their Quarrels. Let thee and thy Houſe ſerve the Lord in peace; or at leaſt fight only under Chriſts Banner, againſt Hypocriſie, Atheiſm, oppreſſion, and whatſoever elſe our Lord and Maſter declar'd againſt.

5. Believe what is in the general current of the Scriptures, and if any particular Text do seem to oppose it, give not easy credit thereunto: thou mayest fail in the understanding thereof, or some mistake may have been in the Translation or derivation from the first delivery thereof: but certainly there can be none in those particulars, which are the main scope and drift of that book, and which also agree with the current of other parts of Scriptures. Many Opinions thou wilt find which have their foundation only upon one or two dark places of Scriptures hard to be understood, and capable of another sense than what is imposed: this I conceive the most reasonable and safe way; and therefore commend it unto thee.

6. In reading the Scriptures, use thine own understanding, and take the whole sense together, with what goes before, and comes after: for a Verse taken alone may be hard to be understood, or bear a sense different from what it doth together with the context: for want of this many errors have been broach'd: as also by the glosses of Commentators, who first assume their opinions, and then incline the Scriptures all they can to the maintenance thereof. When thou meetest with any thing difficult to be understood, ponder upon it well first with thy own brain, and if thou canst not so attain to the satisfactory understanding thereof, because it may be it depends upon some usage or custome of the Jews, Romans, or other Nation, or for that it is not well rendred by the Translators, search the Antiquities of these times or places, examine the Original if thou canst, or consult the opinions and explication of those Authors who are most learned, and

and eſpecially of ſuch as are moſt eſteemed for integrity, and leaſt obnoxious to ſelf-intereſt, or the ſervice of any party; yet ſo conſider what is ſaid by them, as that thou mayeſt not be ſwayed by their Authority or popular eſtimation, but ever uſe thy own underſtanding, and be judge for thy ſelf of what thou readeſt, making always Truth and nothing elſe, the end of thy ſearch, that as near as thou canſt nothing may be entertain'd by thee, but what is conſonant thereunto, and that by thus uſing thy parts, thou mayeſt be at all times able to give an account to others of what thou believeſt, as herewith to ſatisfie thy ſelf.

Laſtly, Let me enjoyn thee never to ſpeak ſlightly or irreverently of the Scriptures: for 'tis the way that leads to the doubting of God and his Providence: The moſt undeniable inſtances and demonſtrations of both we have from thence: For though natural Religion afford us great demonſtrations of the reality and neceſſity of a Divine Being; and the continuance of the World in its juſt order implies that the ſame Tranſcendent Being takes cares in the regulation and preſervation of what he has made: yet would theſe natural impreſſions daily fade, and impair in us, were they not frequently reviv'd by the inſtructions of good men and the frequent hearing and peruſal of the Holy Scriptures: And let it be ever ſpoken to the Honour of that Divine Book, that all the good documents therein contained, are but lively expreſſions of what God firſt wrote with his own finger in the Table of our hearts. All theſe reluctancies and ſtudderings of Conſcience, theſe drawings back and internal whiſpers againſt proceeding in any evil

evil action (which the better we are, the more urgent we find) are but Conservators of the first Copy and original of the Laws, by which God Almighty intended to bound Mankind, and which he after exemplified in the Life of Christ, and in the Rules which occasionally flow'd from him and his followers. The best Municipal Laws that any Countrey, or any Order of men have contriv'd for the happiness of man Life, and preservation of the publick Peace, are abundantly short of what is in this Book contained; and wherein any Laws of men are opposite to the Rules of Scripture, there mayest thou safely conclude, that they are not good, or for a good end established; but in order to some unworthy and indirect Interest, which intimately examine, and thou shalt find it in equal opposition to the Life and Doctrines of our blessed Jesus. Keep therefore, my Son, close to the instructions of this Heavenly Book, have it always in just respect and reverence, prefer it before all the Writings in the World, examine all laws, practices, and designs of men by it. Give no ear to those loose Spirits who speak irreverently and contemptuously of it, and though thy whole Library burn, think not thy self unfurnish'd, as long as thou retainest, or canst purchase the Bible.

Thus, my dear Son, have I taken some pains to perswade thee, to give all reverence, willing submission, acknowledgement, and adoration to Almighty God, and prompted thee thereunto from the contemplation of his works in the Creation and Conservation of the World, and the direction of the two great and agreeable Lights, that of Conscience, and this of the Scriptures: I shall now proceed

ceed to the more particular actions of thy Life. For though the Light of Nature and Scripture be a rule adæquate to whatſoever may fall out in thy Life, and which if thou beeſt true to thy ſelf, will furniſh thee with the knowledge of what is beſt in every occurrence; yet a Fathers Love cannot reſt here, but muſt proceed to inſtructions more particular, referring eſpecially to what I conceive may moſt probably fall out, either too hard for thy oppoſition, as wherein I obſerve men commonly to fail, or of ſuch a nature as that men paſs it over too regardleſly and ſupinely, and yet in ſuch things as are of great moment and high concernment to the felicity or infelicity of Humane Life: In doing whereof, I would have thee favour me ſo far as not to look for any exact method; I ſhall not be ſollicitous about it, but ſet down things as they come in my mind, or occaſion brings them in. In defect of a Method, I may perhaps make thee a Table referring to the particulars; or if I do not, it will be no time loſt to make one for thy ſelf.

Of the Fear of God.

1. Thou art often advis'd in Scripture to fear God, and it is ſaid to be the Beginning of Wiſdome: This is moſt excellent Counſel, for he that fears God, avoids whatſoever is Evil, and conſequently ever makes the beſt choice, which is the manifeſtation of Wiſdome. Yet I would have thee underſtand that this Fear ought to be inſeparable from Love: 'Tis not ſuch a fear as we have of a Tyrant, whoſe yoak we would ever ſhake off, if we knew how; but ſuch a fear as a good Child has

of

of a very loving Father, and is indeed no other but Love varied in the expreſſion: He that loves God, and follows the Dictates of that Love, will do nothing diſpleaſing to him: And what can Fear do more? Were Love in perfection, there would be no Fear; Fear is therefore from the imperfection of Love: Hence St. *John* ſaith, 1 Ep. c. 4. v. 18. *There is no Fear in Love, but perfect Love caſteth out Fear:* becauſe Fear hath torment (or pain). He that Feareth is not made perfect in Love.

Conſider likewiſe, that Fear is the fruit of Self-Love, which prompts us to avoid the ſin only to eſcape the puniſhment: not becauſe we deteſt ſin, or becauſe 'tis contrary to Gods command, but that we may not endure the penalties which are the wages of it: Such a Fear as this the Devils themſelves have, it is therefore not to be the motive againſt Sinning to the Children of God. He that refrains from ſin upon this account only, loſes not the love and deſire to ſin, and does therefore ſtill ſin in his Heart: He would not continue to be innocent, if he could contract guilt without puniſhment. God will never be diſpleas'd with obedience as it is an effect of Love, and queſtionleſs loves them beſt who ſo obey him: Fear was put in becauſe of the perverſion of our Natures, and becauſe we ceaſt to be good, from the admiration of Gods Excellency, and Love to Goodneſs, it was therefore expedient that we ſhould know that there were puniſhments which would certainly follow thoſe who broke his commands, and would not be reſtrain'd by Love. In the mean time take notice, my Son, that God has moſt delight in uncompell'd Goodneſs, the ſweet bloomings and productions of

Love,

Love, and therefore would have all fear reſolve into this: where vertue is delight, and goodneſs the pleaſure of the Soul: where Obedience has no eye to Puniſhment, but flows from the heart, as the Suns rayes do from its own fountain of Light. Do not the beſt Parents eſteem thoſe children moſt who love them trueſt, and whoſe obedience is an effect of that Love? and we reckon it ſomewhat a ſign of a bad diſpoſition to be good only from fear of the Rod: Strive therefore, my Son, as the moſt acceptable ſacrifice to God ever and truly to love him, to love his Commands, as pleaſant in themſelves; and therefore choſen by God to be his Commands: For be aſſured, that God has commanded nothing but what is good for them to whom he gives it, and delightful too, were it not for reluctancies begotten in us, either by the perverſion of nature, or the impediments which the depraved world put upon it.

Of Reading, Meditating, and going to Church.

Though Reading of good Books, and going to Church, frequent diſcourſes with wiſe and good men, Meditation with thy ſelf, be very good means of acquiring and improving thy knowledge, yet theſe things thou muſt not make thy end, but the means rather for the better accompliſhment of the end. The main end for which thou takeſt pains in all theſe particulars, is to lead an honeſt and good life, well pleaſing to God, juſt and regardful to thy Neighbour and thy ſelf. Never therefore go to Church meerly for ſhew, nor take upon thee the ſemblance of that which men call Religion, for

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thy profit: It will denote thee a Hypocrite, the worſt and moſt contemptible ſort of men, odious to God, to thoſe who are good, and in time to thy ſelf: It debaſes Religion, and makes it ſerve the vileſt purpoſes: Whatever the profeſſions of men are, and how great ſoever their ſhews of Sanctity, from the conſtancy of going to Church, and the frequency of private exerciſe, yet muſt not theſe things denote them true Chriſtians, unleſs the goodneſs of their lives, not only in their avoiding of the moſt noted vices, as Whoredome, Drunkenneſs, Profaneſs, *&c.* but alſo in forbearing and deteſting the leſs noted, and more injurious crimes of oppreſſion, extortion, covetouſneſs, hard and unjuſt dealing; high mindedneſs and overweening of themſelves, ſevere cenſuring of others, hard-heartedneſs, want of Charity and natural affection, which are crimes I ſay more deſtructive to mankind, and in my opinion (not in the leaſt to excuſe the other) much more hateful to God: Whatſoever therefore thou takeſt up of publick or private duty (as it is call'd) exerciſe it with a ſincere mind; but let thy acquiſition of Knowledge be always in order to the bettering thy life, not for vain-glory or to be eſteemed better than thy Neighbour. If thy buſineſs be the Practice of Phyſick, the exerciſe of Trade, or whatever employment elſe, let me forewarn thee that thou take not up any mode of Religion in order to the improvement of thy employment, but let that depend wholly on thy painful endeavours to acquire a valuable ability in thy profeſſion, and in a juſt and conſcientious diſcharge of the ſame.

Of Praying to God.

Besides hearing (concerning which the former paragraph is chiefly meant) there are two other particulars, in which our applications to God Almighty chiefly consist: And they are Praising of God, and Praying to God: concerning each of which I shall advise thee: And first of Praying to God. Conceive, that Prayer ought to be a serious and premeditated application to his Divine Majesty, for the obtaining of something that we want, or the continuance of what we enjoy, or the averting some evil we have deserved. Here we are well to consider who it is to whom we apply our selves, that the greatest King, nay were there an Universal Monarch of this Earthly Globe, to whom all Kings bow'd, he were as nothing, not so much in dignity as a Mote in the Sun compared to the Majesty of Heaven, to whom notwithstanding men every day make hasty, irreverent, and trivial applications. O my Son this is a matter of mighty weight! And therefore whensoever thou makest thy addresses to God, do it with the due consideration of the following Particulars:

1. Let thy Prayer be for what thou wantest, or for the continuance of what thou hast just cause to fear he will take from thee: or averting of some deserved punishment.
2. Let it not be hastily or unadvisedly expresst, nor mixt with numerous and impertinent particulars: but proportioned to the quality and extent of thy want, in which the need it self must guide thee.

3. Avoid

3. Avoid Tautologies and vain Repetitions, which imply affectation in Prayer, and diſreſpect to him thou addreſſeſt to: The Primitive Chriſtians were longer in fixing their hearts in a fit poſture for Prayer, than in Prayer it ſelf; and it is very conſiderable that we find among them no Prayers of length, but only private ejaculations, and the ſhort form, that our Saviour himſelf hath ſet us.

4. Take heed, that thou never makeſt Prayer an *Opus operatum*; a work done ending in it ſelf: a form of words ſpoken like a Parrot, without premeditation, and the concurrence of the mind, but from the impulſe and urgency of thy wants.

5. Pray not with doubting, but have thoſe juſt and becoming thoughts of God, that ſince he has permitted thee to pray, he will certainly grant thy requeſts, if thou prayeſt as thou oughteſt, that is, not in formality, not out of courſe and cuſtome, not to be ſeen of men; but becauſe thou art the ſubmiſſive Son of a gracious Father, alwayes ready to hear, and infinitely able to accompliſh whatſoever his obedient Children ſhall requeſt of him: if therefore we miſs of what we deſire, we muſt impute it not to Gods unwillingneſs to hear, but to ſome great defect in our ſelves, for want whereof our Prayers juſtly become ineffectual.

6. Conſider likewiſe that Prayer ſeems to be rather a priviledge than a duty, a gracious conceſſion to us, that when we are in ſtraits and difficulties,

difficulties, in terrors and disquiets of mind, or bodily wants, or afflictions, we have the freedom allowed us, yea and a fatherly invitation, to make our applications to God for relief. 'Tis well pleasing indeed to God that those who are good and lead their lives in a careful obedience to his Laws, do make their applications to his Majesty in their distresses, but the profit redounds to our selves: and 'tis then God's special time to assist his Children when they can find no other way of relief.

7. Lastly, let the ground of thy hopes in obtaining thy desires be chiefly the goodness and mercy of God, and his promise to hear those who pray in Faith and as they ought: But withal think not that thy honest and good life is not necessary for obtaining thy Suit. A debauched and lewd Son has little encouragement to expect that his Father should give him what he desires, whilst he continues in the course of his lewdness. And though God be full of mercy, taking delight in the exercise thereof, yet is it to the good and penitent, not to the obstinate and contemptuous: otherwise we should make him an encourager of what he declares against, it would also confirm men in their evil practices, if notwithstanding the continuance in them, they have hopes to expect a supply of new favours, when their sins afford them leasure to desire them: No my Son, This is not to make God like, but worse than our selves, to prostitute Heavenly blessing to vile uses: Be assured that though God gives common blessings indiscriminately, making his Sun shine,

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and his Rain fall as well upon the unjust as the just, yet are not these alwayes the fruits of Prayer or instances of a Fathers love, but Gods ordinary dispensations in order to the preservation of the World; and to those who are contemptuously wicked, marks and ensigns of their ingratitude and irreligion: All sins are impediments to the obtaining our desires by Prayer, but especially those which are in contrariety to mercy, meekness and sincerity, the proper vertues of Prayer; such as pride, hypocrisie, especially in the act of Prayer, and above all, lust, hard heartedness, and wrath; for why should we expect that God should grant us forgiveness, or other signal favours, when at the same time, we foster severe and cruel purposes towards our brother perhaps much better than our selves? Consider these things my Son, that thy applications to Almighty God may be fitly qualified, that so thou mayest with serenity of mind, and Christian confidence approach the Throne of Grace, and keep thy self in his favour, who is able and willing to do for us abundantly more than is in our hearts to desire, being more ready to hear, than we are forward upon allowable grounds to make our application to him.

Of Praising God.

As to the Second Duty of Praising God, we ought to be exceeding instant in it: 'Tis the great business

buſineſs and end of our lives: for God has been ſo bountiful in the ſupplying of our wants, that we ſhould be much more frequent in Praiſing him, than in praying to him. Now the beſt kind of Praiſing God conſiſts chiefly in acknowledging his abſolute power and Soveraignty over the World, as being the maker, and during his pleaſure, the preſerver thereof: in admiring his Wiſdom, and the excellency of his Goodneſs, Mercy, and Compaſſion towards men: and in the conformation of our lives agreeable to his will. Thus we and all Creatures ſhould be alwayes praiſing God, letting our light ſo ſhine forth unto men, that they may glorifie our Father which is in Heaven. And doubtleſs this Praiſe in the life, being ſeated in the heart, is much to be preferr'd, before what is formal and in courſe; though ſeemingly done with more devotion, whether we conſider it for its conſtancy or reality: Thus did our Saviour and his followers praiſe God, in letting man ſee, that they denyed and rejected all the ſpecious vanities of the World, Wealth, Honour, Power and Preeminence, preferring God's favour before that of Princes, and enduring all that the World counts calamitous, in hopes of enjoying his preſence, and a cohabitation with Angels in the Eternal Heavens. The mercies we receive are daily and hourly, ſuch and ſo frequent ought to be the lifting up of our hearts. To praiſe God in ſhew, and at ſet times, and to deny him in the actions of our lives, cannot but be an abomination to God, a Sacrifice his Soul can take no delight in: And therefore my Son whenſoever you make any applications to God, to give him thanks for bleſſings received, let it be done with a ſerious and

ſincere intention of mind, and with words pertinent to the occaſion for which you are to give thanks: And let your praiſes be chiefly manifeſted by the conſtant obedience you ſhew to his Precepts, preferring them before all other intereſts and concernments whatſoever.

Of the Word Sacrament.

I purpoſe now to ſpeak of the two Sacraments of the Reformed Church, Baptiſm, and the Supper of our Lord: But firſt of the word *Sacrament*. A term you will frequently meet with, but hardly intelligible even by the Learned, eſpecially when applyed to the two inſtitutions above mentioned. In its proper ſignification, it is an Oath or aſſeveration made *à ſacra mente*, from a holy mind: ſo it was uſed by the Romans, eſpecially in Military employments: It is alſo taken for the ſame with *Myſterium* among the Greeks, denoting ſomething Secret belonging to holy things, not to be communicated to the vulgar, as the people are often but cunningly and injuriouſly called. In the latter ſenſe 'tis a Prieſtly term, artificially deviſed for their Reputation, and that they may the better impoſe upon the people.

In neither of theſe ſenſes is it properly applicable to Baptiſm, and the Lords Supper: there is no Oath given or taken in either of them, nor are they properly Myſteries to be concealed, but inſtitutions to be uſed, for the benefit and behoof of Mankind. Look therefore upon thoſe inſtitutions as they are in themſelves, and not as they are clouded by an unintelligible word: concerning which a good and very learned Man wonders how

Curſellæus.

how it came to be induc'd, and applyed to such a purpose, and wishes that as by an unhappy Star, (so he expresses it, but I think he might better have said as it was craftily and for bad purposes) introduced, so it might for the future be abdicated, and never applyed to these holy and necessary institutions.

He mentions also one great mischief more which it has been the occasion of, and that is the introduceing of numerous controversies and contentions in the Church; by means whereof the minds of men have been taken up about nice and unnecessary matters, and the bond of Brotherly love thereby dissolved.

Let us come therefore to the things themselves, and leave out this improper appellation: which indeed makes them *arcana*, secret mysteries, which our Saviour when he instituted them, designed as the most easy and intelligible matters, which in the whole affairs of Humane Life could be pitch'd upon.

Of Ceremonious Institutions.

The heart of man as it hath been long corrupted, is very apt to neglect the serious and solid acts of Religion, which consists in a just and holy life, and to satisfie it self in the practice of external Rites and Ceremonies: Which the Priests in all ages and Countries observing, and concluding that more of reverence to themselves, and of profit likewise was to be gotten, by inventing and encouraging them in the exercise of these external acts of seeming devotion, than in the real acts of Sacred vertue, have

not been wanting to find out and fashion numerous Ceremonies, and commend them to the practice of people, by which they have every where acquir'd great honour and riches to themselves, eclipsing thereby the natural lights of Conscience, and the improved methods and divine precepts of true Religion. This was manifest in the Jewish Priests, and was the ground of those accusations which the men of God, so called because they were prophetically and divinely inspired, did declare in their Books of prophecy both against Priests and people, in the first for being misleaders, and in the second for being misled, from acts of Justice and Righteousness, to rest themselves and rely upon external Rites, of Sacrificing, observation of times, new Moons, Sabbaths, formal Fasts, and other observances, without designing the purification of the heart from all sorts of vice and uncleanness: Which Complaints and Accusations of the said Prophets were smartly seconded by the Worlds great Reformer, our ever blessed Saviour, stiling those who were, by reason of such outward performances, esteemed the most Religious, but painted walls and Sepulchers, outwardly specious, but inwardly full of rottenness and corruption; yea by reason of their cruelty and severity in exacting those performances, and exercising acts of pride and injustice towards those who were really good, a generation of Vipers.

In this kind the Gentile Priests were highly guilty, as hath appeared in all Countreys, and most remarkably amongst the Greeks and Romans: whose Temples dedicated to various Deities, as they falsly call'd them, were almost infinite: whose Ceremo-

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nies were numerous, and exceedingly burthenſome, invented for the honour of their Prieſts, and the intereſt of their States, taking up a very conſiderable part of the peoples time, and drawing from them no inconſiderable proportion of their ſubſtance.

But that which is moſt remarkable, and much more to be abhorr'd, is, that upon the plain and innocent baſis of the Chriſtian Religion, inſtituted by him who thought fit to appear in the World as the Son of a Carpenter, and propagated by men of mean profeſſions, and common, yea for the moſt part unlearned education, and this done on purpoſe that the Religion commended to the World might have no gloſs or eſteem from its external grandeur, which God could eaſily have furniſht it withal; that I ſay which is moſt to be taken notice of, is, that upon this plain and innocent baſis, hath been erected a ſuperſtructure of quite different quality and condition, namely, a ſtately Scene of external pomp and ſplendor: the repreſentation whereof, and its diſcordancy from the Original both Inſtitutions and Founders, is viſible to all eyes, but thoſe who will not ſee though matters appear never ſo conſpicuous.

The ſeeming excuſe to this is, that it was not to be expected, that a Church in its infancy ſhould be of equal accompliſhment with what in proceſs of time, and by the endeavours of learned men it might be raiſed to: All things have their ſeaſon, their periods of growth and augmentation; and as long as nothing is altered in the ſubſtance and eſſentials of Religion, no fault is to be found in circumſtantial additions, which by the wiſdom of the

Apostles successors have been invented, as ornaments and decencies in the exercise of Religious duties, and helps to the peoples devotion.

To this so specious a justification of what there is no foundation for in the Original Charter, which is the good word of God, it may not unfitly be replyed,

1. That the Children of this world are in their Generation wiser than the Children of Light: How wiser? not with true wisdom which is ever attended with truth and goodness; but with that which is worldly: Craftier they are, and cunning to do things for their own advantage, though with shews of Honour to God, and good to man. Can we think that God was deficient in wisdom, and so short and weak in his establishments, as to need the additional assistance of Man? we must not suppose it: His Institution was at first absolute and perfect: and whatsoever is superadded is of a different piece, and though glorious in shew, 'tis false Coin, dishonourable to the first Institutor, though specious and profitable to the worldly inventors.

2. That which is spoken of the Churches Infancy needing growth and augmentation from mans wisdom, is a gross and obvious mistake. 'Tis not with the Christian Religon, as with Arts and Sciences: These indeed being humane inventions are capable of large additions, because the first beginnings being the products of weak men could not be brought to light in their perfection; but the Institution of Christian Religion flowing from the divine nature of Christ, and the radiations of the blessed Spirit, were in their first establishment pure and perfect: If Almighty God had judged those circum-

cumſtantials, as we call them, neceſſary, what hindred but that at firſt he had eſtabliſhed them? but in that he did not, but declining them, as we may well ſuppoſe, upon great and weighty conſiderations, it may well be concluded that he judg'd them altogether againſt the good of Mankind, and oppoſite to his main end, which was, that man ſhould be moſt ſeen in ſincere actions of Piety, Truth, Mercy, Juſtice, and all other real acts of Righteouſneſs, without the formal impediments of Ceremonious Devotion.

3. And Laſtly, The invented Ceremonies are ſo far from being helps to Devotions, that they are indeed diverſions from it; ſo certainly God Almighty in all former ages found, and his Prophets ſo complained of them: And therefore our good Saviour left them wholly out in his two inſtitutions of Baptiſm, and his appointed Supper: Injoyning us only theſe two plain and familiar actions of waſhing and eating together, the one as a token of our engaging in the Chriſtian Religion, with a renunciation of all others, and the other to preſerve in our memories the greateſt benefit that mankind could receive from the Son of God; namely, his offering himſelf a Sacrifice for their Tranſgreſſions: and of theſe I am now particularly to ſpeak.

Of Baptiſm.

It was judged expedient that they who imbrac'd the Chriſtian Religion, ſhould by ſome publick way manifeſt their deſire of being a Diſciple of Chriſt, the eſtabliſher thereof, which was in ſubmiſſion to the eaſieſt, but moſt ſignificant action of being waſhed

wash'd with water, before which there ought to precede a belief and acknowledgement that Christ was the Son of God, the true Messias, and Saviour of the world: as also a Renunciation of all other Religions, both Jewish and Gentile: a steddy Repentance and Sorrow for evil life past, and a resolution for the future to become a new man, and to observe carefully all the Rules and Precepts left by Christ and his Apostles, in hope and assurance of being received after this Life, into the Society and Communion of the blessed in Heaven.

What more easie way of Induction could be contrived, than that of washing, which amongst the Jews was a custome very familiar upon far lesser occasions, and not unfrequent also among the Gentiles: It was what *John* before had introduc'd, who was therefore called the Baptist: and which our Saviour himself had submitted to; not in way of Penitence, or for Remission of sins, for he was without sin, as St. *Peter* testifies of him, 1 *Pet.* 2. 22. not that by the contact of the waters, with his pure and immaculate body, he might sanctifie them, and endow them with a regenerative power and vertue, as *Jacobus de Varrago* with others, have but guessingly, and without ground imagined: Nor yet that by being Baptiz'd himself he might sanctifie Baptism to others, for in these particulars the Scripture is wholly silent: But for the reason which he gave to St. *John*, when he modestly refus'd to do it, mention'd in *Matth.* 3. 15. with which St. *John* was satisfied, namely; *Because*, he saith, *it becometh us to fulfil all Righteousness*: that is, all that God commands, whose precepts being ever most just, are therefore called Righteousness. He was therefore

baptized by *John* who introduced the custome, and that he might by his example encourage others to a submission to so easie and significant an institution, which was his express command afterwards to his Disciples, *Matthew* 28. 19.

Submission to this Institution is the duty of all Christians; for how should we be accounted members of that Society, if we do not make our entrance according to the Injunction? This I conceive to be the true end of its Institution: that there is in it besides an efficacious power to wash away ones sins, is to attribute more to it than I think was ever intended; no external ceremony has power to cleanse the heart, and render us upon that account more acceptable to God: for that is the work only of the inward Baptism, for so the Apostle *Peter* expresses it, 1 Ep. c. 3. v. 21. *The like figure whereunto even Baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good Conscience towards God) by the resurrection of Jesus Christ*: The meaning as I conceive is, that as *Noah* and the other seven Righteous were saved from the devouring flood, so all those who have the inward Baptism, *viz.* a good Conscience towards God, shall be saved by the Resurrection of Jesus Christ. To attribute that to the external, which is due only to the inward Baptism, is the work only of those whose interest it is to create a reverential regard to external actions, that so honour and profit may thereby redound to them. Whereas indeed regeneration, that is cordial resolution to become a new man, ought to preceed Baptism, or else there is wanting the chief means

means that should fit us to be Baptized. Let us therefore give the institution a just esteem, but not extend it beyond its due, and the intention of the Institutor, or attribute to it what belongs only to that which is mental and internal.

From the same Spring arises that detestable conclusion, that all are in a damnable estate who are not Baptized, which comprehends all Children dying unbaptiz'd, and all Heathens or Gentiles who never receiv'd that convincement from good instruction to capacitate them for Baptism. As to Children, 'tis most uncharitable, and repugnant to the mind of our good Saviour. 'Tis most uncharitable, for Charity interprets all things in the best and most favourable sense, to those of whom it makes a Judgement. There being then no expres Scripture commanding children to be baptized, but only a supposition because the Jaylor and all his Houshold were baptized, (which may well be interpreted of those of his Houshold, who upon hearing *Paul* were convinc'd, and did desire it) such a conclusion ought not to be made, so much against the Laws of Charity, and upon Subjects of all the world the most innocent. 'Tis also repugnant to the mind of Christ, who made much of children, took them in his arms and blest them, and declared them to be the examples to men and women grown, of an innocent fitness for the Kingdom of Heaven. But, good God! what will not interest labour to perswade, when it endeavours to render them in a damnable estate, when none of us can be saved, unless we become as Children, unto whom Salvation belongeth?

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Moreover it ſeems much more reaſonable and agreeable to the inſtitution, that ſubmiſſion to this ordinance ſhould be a ſpontaneous act, not done at the pleaſure of others, but upon our own deſire and choice.

This is proper as it is an act of Religion, which ſhould be voluntary, being the diſtinguiſhing character of a Chriſtian. For in deed and truth, he that is Baptized againſt his will, is no more diſtinguiſhed from the other part of the World, than if he were never Baptized: Neither is the Injunction of the Biſhop, for appearance before him at years of diſcretion, for Confirmation, a reaſonable matter, conſonant to Chriſts inſtitution, being introduc'd from the unwarrantable injunction of Baptizing Infants.

Furthermore, If Infants had been to have been Baptized, ſome proviſion would certainly have been made about God-fathers and God-mothers: Which being ſome hundreds of years introduc'd after the Inſtitution, invalidates Pædo-Baptiſm, as needing forits maintenance ſuch a help as was not at all in the inſtitution. Neither is it a reaſonable thing that one ſhould in matters of Faith and Chriſtian obedience, anſwer or promiſe for another, what indeed is not in their power to perform. Yea they promiſe in their own perſons, and yet this muſt ſtand for the Childs promiſing: As if God Almighty who is the fountain of what is true and reaſonable, could be pleaſed with a ſervice ſo abſurd and unreaſonable.

That which has begot the eſtabliſhment of Infants Baptiſm, and ſureties, is what was mentioned before, the ſuppoſed neceſſity of Baptiſm to Salvation,

on, even in all perſons, though under age and years of diſcerning the Grounds and Reaſon of things. But let us calmly conſider, that though Baptiſm was enjoyned to ſuch as upon hearing the Goſpel Preacht, or upon reading the Scriptures, and acquiring thereby the knowledge and ſubmiſſion to the Laws of Chriſtianity, and aſſent to the truth of Chriſts taking fleſh, and ſuffering for the Sins of the World, were fully convinced of the verity and excellency of Chriſtian Religion, in whom being ſo convinced, it is Sin not to engage in the Society of Chriſtians, and ſubmit to Baptiſm, as an introduction thereunto: Yet this implies not, that they alſo ſhould be proſelytes who cannot underſtand, nor give aſſent to the verity of what is to be believed: or that they ſhould be ſufferers, and to ſuch a height, even to the loſs of their precious Souls, for not engaging in that they underſtand not, nor are in any capacity to underſtand: This ſeems a matter moſt unreaſonable, and quite beſide the purpoſe of the Inſtitutor, who commanded his Diſciples, *to teach all Nations, baptizing them*, &c. He that believeth and is Baptized ſhall be ſaved, they are fitly joyned together, and our Saviours care it was that by the one a willingneſs ſhould be begot, yea an earneſt deſire of ſubmiſſion to the other.

For let us conſider the ſtate of things as they were in the firſt eſtabliſhment of Chriſtianity, and it will be found a matter then very praiſe-worthy to enter by Baptiſm into the Chriſtian Society: when that way was evil ſpoken of, under perſecution, and the followers thereof deſpiſed as the vileſt of Mankind, he then, as things ſo ſtood, that heard

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what was spoken by Christ and his Disciples, and was convinc'd of the verity thereof, and thereupon forsook Relations, Honour, Profit, security from persecution, &c. and rankt himself by Baptism amongst that despicable sort of men, as they were then in the Worlds esteem, This man shall be saved, because he depended upon the power of God against all persecutions, trusts God for all, and expects his recompence of reward in the World which is to come. Whereas now the case is not the same; for though the command for Baptism is yet of equal force, taken in its genuine sense, yet is not submission to it now so praise-worthy, as then: because there are now no discouragements in the way, yea where it is even infamous, at least after years of discretion, and conviction not to be Baptiz'd.

It it urged often, and by many, that the Baptizing of Infants, if there were nothing else to enforce it, is a prudential act, of great use, and moment, because it obliges both Parents and Sureties to take care that Baptiz'd Children be so educated, and their minds so furnisht with true Christian knowledg, that in the conduct thereof they may make good the promises made in their behalf by their sureties.

To this a Reply may with much ease be made. 1. That the Question is not, what may prudentially be done, but what Christ in that Ordinance has Instituted: If it be not within the compass of the Institution, 'tis arrogancy in man to interpose his prudence, to make up the decrees of God: And see the effects of it. When the Baptizing of Infants, after some hundreds of years was brought into use in the Church, for ends no doubt profitable enough to the inducers, and their successors: How many con-

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traverſies did it occaſion? how ſharply was it oppoſed as an innovation, and humane invention? And indeed how could it be otherwiſe, it being then a novelty, and there being nothing expreſly to countenance it in the Sacred Book, from whence the inſtitution it ſelf was to have its foundation?

2. Notwithſtanding its prudent Induction, it is the occaſion of much guilt in the Sureties, who uſually performing that office, as a faſhionable and cuſtomary matter, after the work is done, think no more of it, nor have any regard to the education of their Godſons, as they are called, or to the performances of thoſe promiſes which were made to God and before him, in the face of a Congregation. And if ſome few of them, regarding their promiſes, take care that the Children be taught the Lords Prayer, the Creed, and ten Commandments, they think their performance is then made, when uſually they are taught and learn thoſe things *memoriter*, with little underſtanding, or true knowledge of them, or reſolution in the courſe of their lives to obſerve them. Thus is the moſt excellent, and moſt ſignificant Inſtitution made, *an Opus operatum*, a meer Pageantry, and uncordial imitation of what was really and truly deſign'd by it, which was, that the underſtanding ſhould be firſt inform'd of the Principles of Chriſtian Religion, heartily believe Chriſt to be the Son of God ſent by his Father into the World, to ſuffer for the tranſgreſſions of man, and reconcile God to him: He muſt be deſirous of aſſociating and liſting himſelf in that Society, and as an induction thereunto, to enter by the Gate of Baptiſm.

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3. As to the prudential part, it seems to be much more prudent, that Baptism be forborn, until the understanding be inform'd: for that obliges young men timely to learn and understand the Christian Doctrines, that being fully inform'd therein, by the care of Parents and other Teachers, a desire may be begotten in them, of being admitted by Baptism into the Society of Christians. This seems much more Rational, and agreeable to the methods of Divine Institution, which aims much more at possession of the mind, than an implicite and ignorant submission to an external Ceremony. My Son give me thy Heart, that only is a Sacrifice pleasing to God. *If I had not done the works that no man ever did, ye had had no Sin*; which implies that our Saviour did expect conviction of the understanding, and did therefore afford means for it, before an outward and irrational Subjection.

4. It is to be considered likewise, that there is no expres Text of Scripture, nor no evident instance of the practice of Christ and his Disciples, to prove Infant Baptism, yea, it is not so much as pretended to by the Assertors and practicers thereof; which yet in all reason and probability would have been, had our Saviour or his followers ever intended that Infants should have been Baptiz'd. And it is but a very weak foundation, to have forc't inferences, and fallible conjectures, to be a sufficient Ground, to so considerable and publick an Institution.

From the premisses a prudent man may very safely and justifiably make this conclusion, That he is not with any bitterness or violence to oppose, much less to persecute or oppress those who assert, that believers only, and such who in their own persons

can give an account of their Faith, are to be Baptized, but rather to look upon the Baptists in this particular tenet, as the assertors of the more probable opinion.

But then in the last place, it is to be considered, that seeing Peace is one of the greatest blessings to mankind; and that (except for the greatest and most weighty causes) it is not to be violated, especially tumultuously and by private persons, we are not to make this a ground of opposing Authority, and the Laws in being, but fairly and with strength of Reason and Argument, to insinuate the same into the minds of Men, and to wait until the Law-makers be so convinc'd of the verity thereof, as to alter the present constitution; Since no opinion though of apparent verity is a sufficient ground of disturbing the publick Peace.

Of the Lords Supper.

This is the true and Proper name of this Divine Institution; first used by Christ himself at the end of the Passover Supper, and afterwards, upon his command brought into a custome by his Apostles, to keep in remembrance amongst Christians, the Death of our Saviour, and the benefits thereby received. An easy and familiar institution, it being our blessed Masters pleasure not to burthen Christians with many and intricate Services, (having exploded all the numerous Ceremonies of the Jews) but to leave them two only, and those used in the most common actions of life, the one of washing, then familiar amongst them, to denote our entrance into, and imbracing the Christian Religion; and that by

by the external action of cleansing the body with water, we should be put in mind to cleanse our Souls from the filth and contagion of Sin: and the other that at certain times we should eat together and keep fresh in our memories the Crucifying of his body, and the shedding of his blood, for a common propitiation and attonement of the World to God, justly incensed against us by our transgressions and disobedience.

The word *Sacrament*, is not found in Scripture, and being hardly intelligible, especially by ordinary capacities, who are notwithstanding, nothing less concern'd in this duty than the learned, it hath rendred intricate, what was easy and obvious to the most unlearned. It is therefore not to be us'd, but relinquished, as introduced by artificial men who have troubled the waters, and rendred obscure, what our good Saviour made easily intelligible. Of the same Nature are the Learned names of Eucharist, Host, Transubstantiation, and many more, together with the introduction of other Services, and Sacraments, not of our Saviours, or his Apostles making, but brought in by crafty and designing men, for the advance of their own Honour and profit, by which the people are captivated, deluded, and impoverished.

The unworthy receiving this Supper, consists chiefly in two Particulars; The one is receiving it out of custome, without consideration, and observance of the end of its Institution, not considering the Lords body, as the Scripture expresses it, but eating it as a common meal, as many of the Primitive Christians, greedily, and disorderly did, not communicating to others what they brought them-

themselves, which the Apostle blames them for, in 11. c. of the 1 ep. to the *Corinthians*: asking them, *whether they had not houses where they might eat their fills at home, and not upbraid them who were not so furnished*: In so doing they eat their own condemnation, not considering the end of the Institution. The other unworthy receiving it, is, not having sound resolutions to amend our lives; when they did not beforehand examine themselves, and consider wherein they were faulty, with purpose of amendment. For what a gross absurdity is it that men should come to such a Service, wherein they were to remember that Christ is their Saviour, that he came into the World, and offered himself a Sacrifice for their Sins: and that yet they should without any gratitude of mind, persist in those crimes for which he suffered? Which is what the Apostle elsewhere condemns, namely, *To Sin or to continue sinning, because Grace hath abounded.*

The first usage of this was at the Passover, or rather at the end, or after the same, although for its excellency it may bear the name of Supper; Hereupon a command of our Saviour followed, that they should so do in remembrance of his death: where by the way the word consecration is unduly brought in here; making it still more mysterious than our Saviour intended it. In the Gospel of St. *Luke* it is said, that both in taking the bread, and taking the Cup, *he gave thanks*: and so it is said of the Cup, both in St. *Matthew*, and St. *Mark*. And though as to the bread in those two Evangelists it is said, *he blest it*, which is supposed to imply consecration, and upon which, the custome of Consecrating is introduced, yet is it much more probable that

that no more is meant thereby than what is expreſt by St. *Luke*, that he gave thanks for the bread, as he did for the wine. And therefore the tranſlators of the Bible in King *James*'s time, ſay upon the words in St. *Matthew*, c. 26. v. 26. *Jeſus took bread and bleſſed it*, That many Greek copies have it, *and gave thanks*, and therefore ſay they, bleſſing is not a Conſecrating, with a conjuring kind of murmuring, and force of words. The bread and wine are as they were before, no more but ſigns of Chriſts body crucified, and his blood ſhed for our Sins.

That many learned men do make it a Sacrifice, is but an effect of their learning, giving improper names to plain things: in which they do the World great injury, and as well in other particulars as in this, the unhappy effect of their skill is to be lamented. A Sacrifice is properly an offering of thankſgiving for benefits received, or of ſatisfaction and attonement for evils committed, or elſe performed upon hopes of ſome bleſſing expected. But in none of theſe ſenſes, can the eating of bread and drinking of wine, be properly called a Sacrifice: In a figurative ſenſe it may be implyed in the firſt of thoſe acceptations, becauſe we not only receive the Bread and Wine in remembrance of Chriſts death, but expreſs our thanks to God both for the inſtitution, and for what we are thereby to remember: But then this is no otherwiſe a Sacrifice, than all the acts of praiſe and thankſgiving are. The offering of Chriſts Body and his being ſlain for the ſins of the World is indeed a Sacrifice, he being Sacrificed to attone the wrath of God, but our eating and drinking the Bread and Wine, in remembrance

thereof, has no resemblance thereunto; it is an action of a quite different nature: it may be called, the remembrance of a Sacrifice, but it is very improper to call the remembrance of a Sacrifice, a Sacrifice, there being no analogy between the one and the other.

This I say may be reckoned amongst the bewailed effects of the great abilities of learned men, who in confidence of out-speaking others, with gloss of words, and subtlety of argumentation, do *nodum in scirpo facere*, make knots in a Bulrush, make difficult matter of what is most obvious and easy to be understood: A design certainly of exceeding contrariety to the deportment and precepts of our ever blessed Saviour.

The last remark upon this shall be to take notice, to what degree of cruelty the pride and insolence of bad men supported by power, will extend it; an instance whereof we have in the dealings of bloody Statesmen, and hellish Priests, in Queen *Mary's* daies, against good and pious men, who would not against Conscience, and even to the contradiction of their senses, acknowledge and adore the Bread and Wine, as the very body of Christ, really, and carnally present: even the body that was crucified at *Jerusalem*, and had ascended into Heaven, and was sitting at the right hand of God. It is to admiration that men should have the easiness to believe so notorious a falsity, or have the impudence to force it upon others, with severities hardly less than what the Devils themselves would inflict, were they amongst us. But as the propagation of truth which is of God, and by God, is commended fairly to the World, upon the convincing beau-

ty of its own excellency, mildly, sweetly, with reliance only upon the power of its own intrinsick worth: So error and falshood, Satans offspring, wanting in it self, what should give it esteem, must be supported by glosing art, political stratagems, [illegible] compulsion, and cruelty, arguments sufficient (a man would think) to good men, who will not purposely shut their eyes, or give up their understandings to an implicite belief. I thought fit to use this excursion, as judging it meet that upon all occasions notice should be taken, and a brand of infamy stuck upon those horrid practices, and the gross abuse of so plainly intelligible, and significant an institution.

See Mr. Hales's *Tract of the Lords Supper, Printed* 1677. *Who hath written excellently well thereupon, as also toward the latter end, he has beyond all other men, that I know, explained the true meaning of the phrase,* [the Spirit of God] *to which all Parties and Sects of men have arrogantly and in their Sense falsly pretended.*

Of Justice.

Whatsoever thy profession be, let me injoyn thee my Son, to preserve not only the reputation, but the reality also of being a just and upright Man. Many I have known so reputed, who cry guilty to their own Consciences: who a long time carry it fair to the World until shame overtake them. Be just, not for interest sake, for they who are so, would be otherwise if interest required it; but out of love to Justice, a most noble quality, and [illegible] perly

party denoting a man: The Divine Being, is Justice it self: His will is the rule of Justice: Beasts are not so capable of it, theirs is rather gratitude, which is indeed a kind of Justice: But in its latitude 'tis a quality peculiarly proper to Man; He therefore unmans himself, who is not just. What punishment is it if rightly considered, to walk about and look men in the face, with a guilty Conscience? if mens hearts were not sear'd, through custome in this evil, they would be ashamed to walk out of their own door, who now judge their reputation safe, because their guilt is not known; and if it be suspected, they satisfie themselves with conceiving that they are but in the predicament with other men: O pitiful Salve to so foul an Ulcer! If the respect thou oughtest to bear thy Father has any power upon thee, let it be prevalent in perswading thee, to study and dread more thy Conscience, than thy reputation. Make all quiet at home, and then thou mayest with comfort and the countenance of a man look abroad. If it comes to that pinch between thee and thy neighbour, that 'tis hard to judge which way the Ballance will descend, make bold rather with thy self than him; for thou art under thy own power, it will accustome thee to be strict to the rules of Justice, where they are plain: If thou dealest with one who is ignorant of the affair you are negotiating upon, be thou a just Moderator between thy self and him, and because he cannot plead his own cause, and man is commonly partial to himself, be sure that thou be'st not so inclined, but argue for him within thy self the utmost thou canst, and act accordingly. Let not secrecy encourage thee to be unjust, for how canst thou promise thy self it shall

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be alwayes fear'd and when discovery is made, thy shame will be the greater. In the mean time thy fear will be ever vigilant, the peace of thy mind broken, and it will be no small discomfort to thee to be alwayes chidden by thy self.

Let not Power, Riches, and the potency of Friends incite thee to do injustice to another, for 1. it will be base and unworthy in thee, and shews thou hast no sincere love to Justice, that thou canst upon such grounds decline it. 2. It puts thee into the condition of a man armed, and invading another disarmed: thou art to be esteemed a violator of the Laws, a man void of Generosity, and indeed of Humanity. 3. Upon the foregoing consideration, thou shalt ever be punished, with horrour of Conscience, which do what thou canst, will perplex thee, and at such times when rest is most needful: Nor canst thou quiet thy fears; for nothing is so contemptible, but may in time find means and opportunity to right it self, of which thou must live ever in danger. Lastly, thou dost pervert that excellent end for which God gave thee riches and power: the first to supply thy own needs, and to be helpful to those who want, and the other to protect the weak and afflicted, which is an end quite different from what thou makest it, and will therefore add no small matter to the disquiet of thy Conscience.

Let me add one consideration more, that by being unjust thou loosest one of the greatest comforts of this life, the love of mankind, for that is one recompence of being upright, especially if it be accompanied with kindness, and readiness to assist others. And what an excellent thing is it to have no enemy in the whole stock of mankind! to be in

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effect assured of the loving respect of all, what is more delightful? On the other hand by being dishonest, thou wilt be suspected, hated, and avoided of all: For by one dishonest action, a suspicion is begotten, and no man can promise himself security but that he also may suffer in the same kind. An unjust man may by craft carry this or that design thorough, but when found out, he is declined, and used no more than where there is necessity, and that with all wariness and circumspection. These things consider and digest in thy mind. I purpose not to write a Scholastical tract of Justice, but to bring before thee such matters as are obvious in the course of thy life. Time was when I studied Moral Philosophy; turned over *Aristotle*, and many of our modern Ethicks; and could dispute upon the definitions, divisions, properties, extents of prudence, justice, and every vertue; and all this while, was as uncultivated in my actions, and as little regardful of reforming any irregularity, vice, or enormity in my life, then, as if I had all that while handled predicaments, syllogisms, quodlibets, or other metaphysical Trumpery. Waving therefore these impertinent, and not only useless notions, but such as disturb and pervert our understanding, I write to thee of justice, that I may make thee a just man; and not so much able to talk and nicely to distinguish thereupon, as to let Justice be as the warp is to the woof, the ground and foundation of thy actions, connatural with thee, and running through every course and tract of thy life. To know what is just in this or that particular, thou wilt find no difficult matter, especially whilst thou preservest thy integrity; for nothing so much blinds us, as the loss of innocence, and the

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force of corrupt interest: If any difficulty do arise, consult timely with a prudent friend, and seriously with thy self, and thou canst hardly go astray.

Of Oppressing the Conscientious.

But allowing that the Golden Rule of our Saviour, and what is also assented to by those whose light is that of Nature, should be the square of our justice, *viz.* to do unto others as we would be done unto our selves: Can there be a greater act of injustice (except that of selling or buying men for Slaves) than to prosecute, and afflict others for serving God, or holding opinions different from our selves? Who made us Judges, or do we make our selves so? That Throne of judicature is for the Almighty alone to sit in, who only can judge of the heart, and discern between real perswasion, the rational conviction of the mind, and the dissembled shews of zeal or conformity for the promotion of interest: The former though erroneous is by man to be dispensed with, or changed by the more prevailing light of sounder reason: the last is punishable, but by whom? Man has made few or no Laws against Hypocrisie; when it discovers it self, shame and reproach attends it, but scarce any other mulct or punishment: and the reason is, because we can properly judge but of the outward man, 'tis the bound of mans judicature: Witnesses cannot reach the inward, and the Law expects that testimonies should be plain and positive, and therefore God alone to whom our thoughts are as obvious as our face, has reserved to himself that Sentence of condemnation,

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against the great day, when all men's veils shall be taken off, and every man seen as he is, without the colourable pretences of his dissimulation. It is no wonder, where men take not up their opinions from their being the allowed ones of the Countrey they were born in, without the trouble of examination, that they should differ; since the tempers, ages, inclinations, and intellects of men are different: What 10, 6, 4. yea 2 men understand in all things alike? Neither is the apparency of what is to be believed, in matters commonly contended for, so perspicuous, as to make all men consenters in their tenets: It is to be feared also, that in the conveyance of Doctrines and positions to us, fair play has not alwayes been used: how can it be then that with any ground of reason it should be judged fit, that some should take upon them to conclude for all the rest, and to make their dissent or non-compliance punishable, not only with detriment of Estate, but also with loss of Liberty, yea with Banishment, and Death? To decry which practice there needs no other argument, than that every man throughout the Universe that in these cases becomes the sufferer, condemns it as unjust and injurious, though at another time he himself practises it, when power and disdain to be opposed by such as he accounts his inferiors, or the impulse of some supposed necessity for conservation of a corrupt interest, blears his eyes, and makes him to do to others what he would not have done unto himself.

Never be instrumental, my Son, in being thus an opposer of thy Brethren, choose rather, if thou canst not with a good Conscience decline it, the suffering part. Consider in how much a happier estate Paul

was,

was, in his persecuted condition, than when he was breathing out threatnings and slaughter against the Disciples of the Lord: and how much a nearer resemblance they who persecute, have, to the high Priests and rigid Pharisees, than to Christ and his followers. 'Tis not the plea of Authority can excuse thee. *Paul* was not unfurnished with it, when he went to *Damascus*: The Papists had it, when they prosecuted with Fire and Faggot those who have now the repute in this Countrey of being the most Orthodox: and who knows (the uncertainty of things considered) but that those who are now under the censure and lash of the Law, may in time be on the top of the wheel, and have their opinions past for Sterling? and it may be then also be as severe against others, now above or below them, as they are now dealt withal themselves. Authority may give countenance to variety of opinions, and successively to those in themselves opposite, but it is not alwayes attended with veracity: And there is no opinion of any repute amongst us, but besides its numerous followers, has many able and sufficient Champions furnished with art enough to say and write much in vindication of their Tenets; sufficient to beget not only resolution in themselves to suffer, but zeal also in their followers, and a confidence that engages them oftentimes, and that spontaneously to undergo many difficulties and disadvantages.

Things thus dubious and capable of exaltation and depression, are not to oblige thee, for their vindication, to an engagement against the certain, allowed, and infallible rule of doing to others as thou wouldst be done unto thy self: Verity is pleaded

ed by all, and by each imposed as such when they are uppermost: But still they make themselves Judges, where no judgment can be entrusted to them, (matters of Conscience being indeed uncapable of trust) and with equal confidence, themselves assume the Chair, and dispense to others even capital punishments. 'Tis upon no other ground that this arrogant presumption of condemning others for dissent in matters of opinion, is practised, but upon a presumed supposition that the Church cannot err in matters of Faith, and that its decrees therefore are of infallible verity. This binds the Catholick people to an implicite obedience and submission to whatever is determined by their Church, or its head the Pope, be it never so apparently repugnant to the light of their own understanding, or even the testimony of their senses: As is notorious in the business of Transubstantiation. They therefore make their Church answerable to God for all their opinions: and content themselves with an easy and slothful submission and obedience, casting away the glorious light of reason, by the use whereof they are made men, or using it only in matters not relating to Religion. This false foundation which degrades man from the very state of manhood in which God made him, is sufficiently exploded by the Protestant Church; and well it may: since God in all his dispensations, especially in his promulgation of Christian Rules, communicates to man as a rational Creature, and expects conformity upon the convincement of his understanding. But then what pretence can there be for the severities which Protestants use toward their Brethren, since Protestants pretend not to infallibility? Surely none that is just: but such as men

men in power do assume, for the maintenance of Lordliness and dominion, even against the current and evident rules of the Sacred Word.

The words Heresy, and Sectary, which have made a great noise in the World, were at first taken in a good sense: Heresy being in Greek but an election of such opinions as every one thought to be best, and most agreeable to truth: Therefore the Apostle *Paul* said, he lived a Pharisee: *Secundum exquisitissimam Haresin*, according to the most exact Heresy or election he could make choice of: But afterwards when differences and dissentions arose in the Church, both the word Heresy and Sect, which signifies the followers of some peculiar opinions, were taken in the worst sense, and denoted such as in some opinions dissented from those which were received by the Church. As long then as the Church maintained purity, and did not innovate, or introduce opinions of their own making, repugnant to evident and Christian verities, who ever dissented, were in a measure blame-worthy; but when upon the Churches deviations from express rules of the Scripture, and introduction of novelties, or such opinions as served to maintain worldly ends and interests, those that were Conscientious dissented from them, retaining the first principles, and sincere Doctrines of the Christian Religion, though they were charged with the names of Hereticks, and Sectaries, yet were those names so far from being marks of Infamy, that they became indeed appellations of Honour denoting their sincerity: Since those dissents were not a deserting the Christian Doctrines, but novel opinions, for worldly ends introduced. Under this Character are the Protestants

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to be esteemed: and in like manner all those who have upon the same grounds separated from the Protestant Church. A Heretick in the Scripture sense is indeed one that is contentious in the Church; the Contentious *Corinthians* were so called when they divided into parties, 1 *Corinth.* 1. and so were the dissentions about the external form of celebrating the Lords Supper, because thereby the bond of Unity and Charity was broken: And this is implyed in the direction the Apostle *Paul* gave to *Titus*, c. 3. v. 10. *That he should avoid or reject a Heretick, after the first and second admonition.*

Admonition refers not to opinion, but some fault or misdemeanour: for an opinion cannot be reformed by admonition but rectification of the mind, with clearer reason and convincement of the understanding: Whereas those who are contentious in the Church, and for matters of small moment, occasion strifes, to the breach of peace, by the admonition of the Governours of the Church and other grave and prudent persons, may be perswaded to forbear, or else may justly be commanded to withdraw from the Society, until their Spirits are reduced to a more quiet and sociable temper.

Hereby then appears that the reason of exclusion out of the Church was not to be matter of opinion, but a troublesome temper of mind, rendring the person unfit for Christian Society, until a reclaimer and a testimony given of a better frame of Spirit: and this is punishment sufficient, both in reference to the Church, and the person offending. He therefore that dissents from a Christian Society, because of apparent Innovations introduced for politick ends, is not properly a Heretick: but a found-

der Chriſtian; and the blame lies upon thoſe who innovated, and gave the occaſion of diſſent.

But admit the word *Heretick* taken in the harſheſt ſenſe, be extended againſt thoſe who hold opinions differing from the Doctrines plainly deducible from Scripture: What courſe is properly and according to Gods word to be taken againſt theſe? The matter is of nice conſideration: for firſt, if they are conſcientious in holding their Tenets, the remedy naturally appears to be convincement, not force or Puniſhment: This is evident, if we candidly conſider the nature of Religion, which is Spiritual, for the propagation of which, force and compulſion, is a very improper *Medium*: Thoſe torments that excruciate the body, work not upon the mind, beget no voluntary aſſent, which Religion requires, but at the moſt, a diſſembled one, for fear of the puniſhment: It may make men feign to believe that which they do not believe, but never plants true faith in the heart, or eradicates any error. That Religion or Belief is never acceptable to God, which is extorted by threats, or procured by fear: It begets Hypocrites, and diſſemblers in Religion, the worſt ſort of men; becauſe it makes them equally lyable upon the ſame reaſons, to entertain any ſort of Religion, and conſequently in time, to have an indifferency to all: Which is in effect to deface and eradicate both Religion and Conſcience out of the hearts of men. See then what force procures, impiety and improbity, inſtead of faith and verity; for if that which is not of faith is ſin, that is, where heſitancy and doubt yet remains, what ſhall we judge of that which is done with a repugnancy of Conſcience, and againſt its light? and how can

those men hope to be found innocent, who compel men to such improbity?

2. It is fit I here recite that approved axiome, granted by all Philosophers, Civilians, Divines, yea by all sober men, *That no one ought to be punished for an involuntary act*: Where therefore the will is absent, the party is pronounced innocent by the most rigid Judges: This appears in the excuse of *Abimelech*, pleading his ignorance of *Sarah*'s being *Abraham*'s wife, *Gen.* 20. and in the building of six Cities of refuge, for those to fly to, who unawares killed a man. Men may through weakness entertain a false opinion, but there is no man so wretched, voluntarily, and knowingly, to embrace one. And if it be said, that for indirect and base ends they do assume opinions which indeed they believe not. *Reason.* This must evidently appear, and by undeniable proofs be manifested, which is rarely done, and hard to be effected: otherwise the proofs will be upon a false ground; an allegation or bare assertion in this case is not sufficient, for then every man may be branded, if so he holds any Tenet different from what is received: It must appear by evident matter of fact, and sufficient eviction; and then the person is punishable, not as an Heretick, but a Hypocrite. It is hardly in any instance to be found, that this is attempted: Inquisitors and other Persecutors seldom going further than the proof, that a man holds such or such an opinion which they call Heresy.

3. I know not upon what sufficient grounds it can be evinc'd, that one sort of men are proper Judges of the opinions of others, or upon what Text of Scripture, or evidence of sound reason, it can be proved that any part of mankind are Judges and have

have the power of Condemnation, of the opinions of others, to such an extent, as thereupon to inflict punishment: men are born equal, and this right must arise either from evidence of Scripture, or else it must be a voluntary grant of part of mankind, to others whom they so constitute Judges. As for Scripture, it is altogether unknown to me, from what part of it, it can be produced. Christ himself did not practise it, nor yet his disciples: I know very well that every man takes upon him to judge of another, and each man in his mind condemns the dissenter from himself, insomuch that he who is accounted a Heretick, differs no further from him who esteems himself orthodox, than he who is orthodox does from the Heretick; but this is still but *judgment mentale*, not *in foro exuli*: It extends but to opinion, not to make guilty or inflict punishment: And all men in this sense are upon even terms. But as for any other Authority given in Scripture, constituting a Consistory judicial, to have the power of punishing in case of dissent, of one sort of men from another, or from a Church, it remains yet to be evidenced, and I believe will ever so remain.

I am not willing to swell this discourse with all that may be said *pro* and *con* upon this matter; but I am willing you should understand it to be my opinion, That no clear evidence appears to me from Scripture, that a power is given to any sort of men, either Magistrates or Ministers, upon pretence of zeal to God, to Uniformity, to Order, Government, the good of others (for even that is urged as a justification of Persecution) to force men by mulcts or punishments, to believe and conform to such Articles or Canons as they shall draw up:

For that being allowed it will follow, that men muſt believe as the Magiſtrate or Synod believes, which is but the ſame thing with that of the Papiſt, *That we muſt believe as the Church believes.* 2. The opinions of Magiſtrates and Synods have differed even to contrariety, and conſequently men muſt, in different times and ages be forc't to believe and conform to different and contrary Tenets, for if that opinion be true at one time, it muſt be ſo alſo at another. 3. It condemns all diſſenting Proteſtants from the Church of *Rome.* 4. It takes away from man the free uſe of his reaſon, for either he muſt ſo uſe it, as to believe and conform to what is eſtabliſhed, or he muſt not uſe it at all. 5. There has yet been ſhewn no convincing reaſons of it from Scripture, and it may well be preſumed, that it cannot be evidenced, becauſe then it would conclude a neceſſity of obedience to whatſoever power and perſons are uppermoſt, be their opinions of never ſo great contrariety to the Sacred Word. Theſe reaſons I have ſet down to ſhew you that my opinion in this particular is not taken up without due conſideration.

As to the ſecond, a ſuppoſition, that mankind has entruſted a part of themſelves to form Articles and Doctrines of Religion, with a tacite acknowledgment, That they ought to believe them, and conform unto them. That ſuch a grant was ever made, can never be proved, and upon grounds of reaſon be allowed. The contrary thereunto may thus I think be evinc'd: 1. Becauſe, it is againſt the very nature of belief, which ought to be a voluntary act, proceeding from conviction of the mind, and an aſſent freely, and unconſtrainedly, flowing from a due conſideration and examination of the

matter

matter to be believed: Since therefore every man is to examine and conſider, it follows that aſſent muſt attend, and be the off-ſpring of his own conſideration: 'Tis an intrinſick action, and every mans own; others may ſhew reaſon, and expreſs the grounds of their conviction, but my belief and aſſent muſt follow my own conviction.

2. Man cannot convey a truſt to another, of that which in its own nature is not to be committed to anothers truſt: Every mans belief is ſuch a matter not capable of being transferred to another: Nay, there is no man Maſter of his own belief, for it is not an object of his will, but of his underſtanding. Men do not believe, becauſe they will believe, but they do ſo, or ſo believe, becauſe they are ſo or ſo convinc'd. They cannot chooſe but believe as they do, until further conviction appear. If therefore my belief is not in my own power, how can I intruſt it to the management of another?

3. Our Saviour though he had all wiſdom, and knowledge, though he was the Fountain of Truth, and that nothing could flow from him, but what was truth it ſelf: And alſo his followers though they were enlightned by the Spirit of God, which led them into all Truth; yet they dealt with mankind as men, and expected no conformity, but upon conviction of the mind: They uſed no force, or violence, no threats, or puniſhments: and where they expreſt themſelves bitter againſt gainſayers, or oppoſers, it was for their Hypocriſie, and other notorious crimes, for oppoſing where there was conviction, of which they were capable Judges, our Saviour as being *Cardiognoſtes*, a knower of the heart: And his Apoſtles, as being endowed with

a Spirit of discerning, which are qualifications now wanting. If then our blessed Master and his Disciples so qualified, used no force upon mankind, but dealt with them as creatures of understanding, and expected obedience and conformity to their blessed Doctrines, and rules of life, from the excellency of their Tenets, and profitableness even to mankind, who was to obey, and that only upon an unforced conviction of his understanding. How can any others without extream presumption, arrogate such a power over their brethren, where apparent fallibility appears, and where there is no ground to presume there ever was or indeed could be such a trust?

But let us return to consider further the Hellish Tenet of punishing Hereticks.

We will suppose that Heresies are false opinions in the opinion of the prosecutor, though those which are often so called, are allowed to be true: Does it not argue a great distrust of their ability, or of the verity of those mens opinions, who would force a belief by punishment? Is this the way to convince the Heretick, or others who shall observe, that instead of the weapons of Spiritual warfare, or the irresistable force of sound reason, Imprisonment, seizure of Goods, Fire, and Faggot are used? For whose sake is this done? for the sake of the Heretick, him you recover not, but destroy: If in History some few be found that have recanted, for fear, for the most part, either an irrecoverable Melancholy has succeeded, or they have become as a due punishment for their Apostacy, seven times more the Children of wrath, than even their persecutors: Those who persist to Death, you convince not,

not, they dye as Martyrs, glorying in suffering for the truth, and being found worthy thereof: What remains after but infamy upon the Persecutors, and a worthy memory of them who suffer. This is as to what follows in this World, but for the next read in the Epistle to the *Thessalonians*, *Ep.* 2. *c.* 1. and mark it well, my Son, for there you will find sufficient to preserve you from being in the number of Persecutors.

See this point more fully argued, in Curcellius's *Institutions*, l. 7. c. 37. *de hæreticorum pœnis.*

I have been something longer, my Son, upon this point (though abundantly more may be spoken to it) because I would have it take deep impression in thy mind, that it may frame in thee such a temper of Spirit, as to be willing and ready to do all the good thou canst to all, but hurt to none.

Of the Minds Victory over the Passions.

As one of the principal and most considerable means of being just, let me perswade thee to endeavour the gaining a mastery over thy desires, that thou be able to check and suppress them, when they are most impetuous: as a skilful rider can give stop to a well managed Horse in the midst of his speed. He that can moderate his desires, withdraws the fuel of injustice. Content thy self therefore with mean and competent enjoyments, to what ever degree of plenty thou arrivest, and herein thou wilt find most solid happiness. Be assured that plenty was not left thee by me, and allowed thee by God the sole Author of all good things, to satiate thy

desires; esteem the right ends thereof to be, the furnishing thee for thy convenient occasions, the taking off the anxieties of thy mind, and the enabling thee to do good to others in acts of well-guided Charity. If the pains I have taken to acquire a good foundation for thy industry, which is the great end and encouragement of Parents labour, if it should be by thee imprudently converted, to subministe to thy ungoverned lusts, how much better had it been thou never hadst had the advantage of such a blessing, should thy folly convert it into a curse, the unhappy means of idleness and riot! It is irksome to thy Father, to have so much as the imagination of such a disposition in thee: nor will I stay upon such an unpleasant subject; no my dear Son: There is a vast distance between pleasure and happiness, cast your eyes into the World, and you will find those who give up themselves to the enjoyments of sensual delights, to be in reality, and in the opinion of all good men, (whose opinions only are to be valued) the worst, and most despicable part of mankind: contemners of the Law, regardless of Conscience, riotous and profuse in vain and unprofitable expence, close handed, and sordid in acts of Charity, the assistance and support of a good and honest family wanting assistance. Severe in their exactions, positive and partial to themselves in their unjust demands: proud, contemptuous: giving value to men only for their outside, the shew and port they bear in the World: and if any seeds of vertue have been by their Tutors or Parents, in their more innocent age implanted in them, they daily fade, and by degrees wither to nothing: instead whereof there arises such opinions as they loosly gather up, prophane and

and Atheistical, derogatory to the Scripture, to the dignity of vertue, and to divine Providence: understand therefore betimes, and give early check to the enticements of pleasure: place your happiness in the lasting delights of a sober and honest life: Let your divertisements be directed to innocent pastimes, healthful to the body, and harmless to the mind, neither expenceful of Money or Time, and such as may serve to make honest labour and business, the more tolerable and delightful.

On the other hand, be not earnest and over solicitous to heap up riches, which you will not be, if you give not too great a value thereunto; as the coveteous part of the World ever have done: felicity and wealth are two, seldom joyned together, and never but where the mind is master, and keeps riches as subservient to those good and honest ends, the vertuous design them for. The true happiness of the mind may find some assistance from external enjoyments, so far especially as it guards it from the sharpness of want and necessity, (which to a generous mind are very pungent) but happiness is essentially plac'd within us, both in the rules of the best Philosophy; and much more expresly in the satisfactory Precepts of our blessed Master, who upon the assurance of the unconceivable happiness of our future estate in Heaven, hath perswaded us to a kind of indifferency in the enjoyment of things below: That we should use the World as if we used it not, that having food and rayment, we should be therewith content: That we should not lay up our treasure here, where is nothing but uncertainty, but in Heaven, where it shall be lyable to no casualty: What needs other motive to the moderation of

desire,

desire, than the low esteem and hazard of Worldly wealth, the richness and perpetuity of that which is Heavenly.

Of Industry and Business.

There are many considerable reasons, that thou shouldest accustom thy mind and body to a habit of industry, and moderate business: As, 1. It is the means of passing thy life in much more content, than when it is wasted in fruitless pleasure, or irksome idleness. 2. Thou wilt be more acceptable, and useful in the place thou livest, than those idle drones who seem born only to waste and devour: industrious people also are seldom so perverse and contentious as the idle, nothing so luxurious and devoted to pleasures, of greater fortitude in the maintenance of just Laws and general rights, more considerate in the advising and promoting what is for common good; and much more forward in their voluntary assistances for just occasions, publick, or private: whatever therefore thy profession be, give thy chief time thereunto, that thou mayest acquire an ability therein, equal at least with other men; which will be no little satisfaction to thy mind, and no small advantage to thy profit.

If thy estate should be so plentiful, as to encourage thee to rely upon it, without engaging in any profession, be well advised first, and consider, that if thy body be healthful and active, and thy mind fit for business, it is better to be obliged to some easy employment, the profits whereof may the more enable thee for good, and charitable actions: Or if thou shouldest not think fit, so to engage

gage; yet must not you reckon, that God has so bleſt you, to be unſerviceable to the World; much leſs to wear out thy life in unprofitable pleaſure: Rejoyce rather giving thanks to God for being exempted from the neceſſity of importunate toile, and the anxiety of care, and then conſider with good deliberation, and chooſe, beſides what ſhall commonly offer it ſelf, the moſt uſeful wayes of profiting and doing ſervice to thy Neighbours, and Country, which will the more effectually be accompliſht, by thy impartial candor, and daily manifeſtation, that 'tis not any profit of thy own, but thy regard to the real good of others that obliges thee. And I do think, that of all the pleaſures which this World affords, thoſe of compoſing differences, reconciling enemies, inſtructing the ignorant, aſſiſting the indigent, improving uſeful accommodations to mankind, and other practicable wayes of doing good (all which Gentlemen ought to employ themſelves in) may be placed in the firſt rank, holding ſome reſemblance, in its ſmall degree, with that delight which God Almighty takes, in communicating his daily bleſſings and benefits to the Sons of Men.

Read a Book upon this ſubject, intituled, the Calling of a Gentleman. *If thy fancy inclines thee to the practice of Phyſick, I purpoſe to give thee particular directions relating thereunto, in a ſmall Treatiſe by it ſelf.*

Againſt Covetouſneſs.

But then on the other hand, to be a ſlave to buſineſs out of love to the profits accrewing from it, to make wealth the chief good of this World, and to ſacrifice all that is really and ſubſtantially ſuch to the acquiſition

acquisition of riches: and according to the present humour of vitiated man, to prefer them before faith, honesty, vertue, and friendship: Quitting any or all of them when they come into competition. This my Son, is one of the forest evils under the Sun, and the source of many of the rest: for hence comes oppression, extortion, common perjury, faith-breaking, and a multitude of other enormities, destructive to the felicity of mankind: A vice this is, from which even they who would be thought to be of a finer grain, and pride themselves in shews of more eminent Sanctity, are not exempt, and to which I wish I could not say, they are more lyable: Concerning this earthly mindedness the Laws of men are silent; and therefore how expres soever God in his Word speaks against it, yet being no transgression of the Laws of our Country, they bear it off, with the reputation of their wealth, and the opinion they labour to gain from their shews of zeal, and forms of Religion, though even those are taken up, for the advantage of their Traffick: Link not thy self with those men, partake not of their secrets, their confederacies, and combinations; for what is not built upon the basis of natural Justice, and the sincere regard to unshaken honesty, though it may make a shew, and seem to prosper in the judgment of those (who are by many indeed the most) that take wealth for reputation, and riches for true happiness, yet are they themselves otherwise conscious, who often feeling the gnawings of the worm within, in the unavoidable reflections upon the disproportion between their actions, and the rules they profess, find always a little *Colloquintida* in the Pot, which imbitters the specious enjoyment of their lives, and renders

them

them miſerable, even when they are thought to be moſt happy. Remember that before this Quickſand I place a Buoy, that thou mayeſt avoid the being what our good Maſter calls a *Painted Sepulchre*, and elſewhere a *Generation of Vipers*, a ſort of people full of venome and deſtruction, to thoſe who are not aware of their frauds, blinded with the ſpecious ſhews of external performances, which are indeed but as the tithing of Mynt and Cummin, the weightier matters of true juſtice and integrity being neglected: If thy mind be well ſeaſoned with true and honeſt principles, enlivened with the love of God, and thy neighbour, thou wilt eaſily find out, diſtinguiſh, and loath theſe Hypocritical pretenders, who ſpeak of Vertue as a worldly qualification, undervalue and deface all the lights of nature, by which God diſtinguiſht man from other Creatures, and to recover which from the defilements of the prophane, and the diſregards of the Phariſaical pretenders, was one of the chief buſineſſes of our bleſſed Maſter. Regard well what I have ſaid in this particular, and conſider well, that though riches well got, and with an honeſt mind, are convenient helps, for our better paſſing this troubleſome World; yet what is otherwiſe, is an indiſcernable canker, eating inſenſibly into an eſtate, the juſtice of God having ſo ordered it, to deter men from avarice and oppreſſion.

Of Truth.

Love truth, my Son: and for no advantage whatſoever ſpeak a lie: 'Tis a worthy reputation, to be known to be a man of ones word: that it may

may be relied upon, and no obligation beyond it should be necessary: Though it is not in a mans power to be rich, it is to be a True man, which in a just ballance much overweighs the Rich man that is not so. How heinous it seems to every man to be given the lie, which is an argument that we all applaud and prefer Truth: And yet to the shame of mankind, what is more common than falshood, not amongst the slighter sort of people only, but even amongst the sober, where advantage in trade prompts them? in which they satisfie themselves with tacite reservations, and other palliating excuses, which are indeed rather aggravations, because they imply an allowance of the Authority of Truth, and yet dare wittingly offend against her Crown and Dignity. The beginning of the perversion of any age, is the low esteem of Truth, when the mind begins to faulter in that, there is scarce any vice but upon opportunity and occasion will be admitted: As to be sincerely true, is the foundation of all vertues, and the first Article which *Plato* required in the Government of his Commonwealth: But now adayes, as *Montaigne* truly sayes, That it is not Truth which is True, but what we impose upon others: Falshood is so common, that to be taken napping, is of no disreputation: The Man's witty we say, and would live in the World: He must be excused, thinks the grave senior, for he knows he has done it before him: 'Tis taught now, and transmitted from Master to Servant, and to Son too; Men fashion themselves to it as to a part of their Craft, and it is esteemed no mean quality of this age. The reason one gives, why we are so angry at the reproach of a Lie, is, that men are apter to quit themselves of those vices they

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are most tainted withal: for thereby we seem to free our selves from the blame and imputation; we condemn it in appearance, but practise it in reality: Consider my Son he that tells a lie, contemns God, and is a coward towards Men: He knows that God understands him, and yet dare utter falshood; he dares run the hazard of that guilt, when he is afraid to be known to man, it may be for some small seeming disrepute, or from the perswasion of some little advantage. 'Tis this falshood that has begot the necessity of Laws, Bonds, Obligations; and many other Nets of constraint, to hold us to the performance of our faiths and duties; an unsufferable affront to manhood, by which we are come to be almost of another kind, than in what we were created: what other bond is there of human Society than the truth of mens words, for the heart being no otherwise to be known, if there be falshood in that, man is at a loss in commerce, and converse, and is now no longer guided by Truth, but the nice observation of interest, which is as much as to say, that men are no farther to be credited upon their words, than it is for their profit to observe them: Who is resembled in this? God or his opposite? Not God for he requires Truth in the inward parts, and commands us by his Apostle, *that putting away lying, we should speak every man truth to his Neighbour, being members one of another*: That as man is true to the parts of his own body, so should we be one man to another: There is not, (the corruption of mankind considered) there is not any particular more frequently, more effectually to be prest than this: and therefore have I besides my intention, somewhat the more freely expatiated upon it: Obli-

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lige me by a constant regard to Truth, and thou canst not deeplier endear me: thou mayest then use me, and all my endeavours, as my Soul I shall love thee, my substance shall be a Servant to thee: Nor will it less glad thy own heart than mine; 'tis Honey in the inward parts, it gives beauty to the countenance beyond Wine and Oyle: It is a Pot of precious oyntment to thy name and memory: The value of it being now greater than at first, because of Mens deflections from it; Man was created with it, and no doubt it was long, dear and pretious unto him, 'till pride, and profit crept in, and justled Truth out. How sweet till then was mans life, when every Mans heart was in his words, and face? When every stranger was as a Brother? Accursed force, gain, and self interest, which have deprived the World of that inestimable blessing! when we are not now ashamed to say Truth goes a begging: That the just man's a fool, and knows not how to grow rich: Let it be so thought my Son, prefer it however, and thou shalt find something sweeter within thee, than the delight of riches, more certain here, and a blessed earnest, of that which is better hereafter: Though I judge that it would be no difficult thing to prove that a prudent man, manifesting sincerity in all his dealings, is at the long run in a fairer road of acquiring riches than he that uses craft or subtle falshood for the obtaining thereof.

For 1. Nothing invites more than just dealing, and not only the just, whose custome will be certain, but even they who practise subtilty themselves love plain dealing in others: For a time happily they may suffer, because for a while their fidelity will not

not be believed, men having vainly aſſumed the ſhews of it to gain a name; that they may the more freely deceive: But when time and experience manifeſts, that they hate all circumventing policies, may be credited and relyed upon in what they ſay and promiſe: Both the implanted love of Truth, which though weakened is yet in the Conſcience of every man, with the profit, content, and ſatisfaction every man cannot chuſe but take in ſuch dealing, muſt of neceſſity invite numerous Chapmen, the only means of acquiring riches. Whereas a man who in making his bargain, ſpeaks falſly, and by little arts deſigns to over-reach, and to lay foundations of future advantage, muſt in time as their circumventions appear, be warily avoided, or dealt with only out of neceſſity, which laſt no longer than that neceſſity compels. However, be the matter in this particular as it will, let the love to Truth be thy chief motive, and in that thou wilt ſtand right to God, thy Neighbour, and thy own Soul: and then thou ſhalt find that there are other recompences, and rewards, as far beyond riches, as vertue is beyond vice, or the joyes of Heaven, above thoſe which are worldly and ſenſual.

Of Wiſdom.

In the Government of our ſelves here, there is nothing ſo neceſſary as the guidance of Wiſdom; I mean not the crafts of the World, or the policies of artificial men: thoſe I would have thee, my Son, underſtand, not to uſe them, but to know how prudently, and ſecurely to avoid them. Remember that true Wiſdom (which only deſerves that name)

is always joyned with goodness and vertue: Take it therefore for a rule, that whatsoever is not so associated, though it may be called craft, policy, art, wit, all which have their esteem in this artificial state of the World; yet Wisdom it is not, which is ever agreeable to the rules of right reason, consonant to the life and principles of our blessed Saviour: and is properly defined to be, the knowledg how to demean our selves in the best manner in all the occasions, and occurrences of humane life.

Now Wisdom thus defined is acquireable, by these helps. 1. By the instructions and examples of prudent Parents. 2. By reading the Books of wise men, and principally the Scriptures, which as they are intended to make us wise to Salvation, so are they very effectual to secure us against all the assaults of temptation, and to steer us right upon all occasions. 3. By conversing with those, who by long experience, and true Conclusions drawn thereupon, have attained a high measure of prudence, and are able to advise the best and securest wayes in all accidents and variations of life. 4. By meditating frequently and seriously with our selves.

As to the First of these, the instruction and good example of prudent Parents: I know it is the duty of all for their childrens sakes, as well as their own to be such: the defects in this particular are, a radical cause of the Worlds depravation; I know it is a much more difficult matter for Children who have not such Parents, to gain any proportionable measure of prudence, the attaining thereof being uncertain where there are such: I think also, that

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the defects and imprudencies of Children are justly chargeable upon Parents, where they have not done their parts; though Children are not thereby wholly excused, because God has offered many other helps for the attainment of Wisdom: I conceive the fondness and regard to themselves in Parents, when they love their Children imprudently, that is, when their affection is not directed chiefly to the making them Good and Wise: This should be the prime end, wealth but secondary.

That in order to this, they ought to be very careful, that they indulge them in nothing that may any wayes cross those ends. Neither out of compliance with the World, the fulfilling their own humors, the powerful inclination of their own bad examples; improvidence and negligence in doing their duties; omission of taking times and seasonable advantages to instruct and reform them; moroseness, and keeping an imperious distance, out of an ill use made of their Paternal authority and prerogative; loosing thereby the fair occasions of preserving and reclaiming them, which decent and prudent familiarity would daily afford them.

This as to Parents, which may concern thee, if ever it pleases God to bless thee with Children: In the mean time, let it not be grievous to thee, but rather a pleasure, to give an attentive ear, and to lay up in thy mind the advices and instructions of thy Parents: Consider, That what they advise is as near as they can, for your good; that it flows from their affection, even when they rebuke or correct; that it is grievous even to them to have occasion to do it, and taken up out of necessity, lest they should fail in their duty towards you.

Conſider that they have lived many years, and have had experiences in the World, and are therefore in fit capacity to inſtruct; That affection perſwades them to extract the beſt of that knowledg they have, and communicate to you, there being nothing more delightful to them, than to ſee your underſtanding improve, in the acquiſition of true Wiſdom; That the young of all creatures, do learn of the old, it being the method which God has placed in the order of Generation, and continuation of all ſpecies, and that conſequently it is unnatural not to have regard to it: Laſtly conſider, that *Solomon* reputed the wiſeſt man (our bleſſed Maſter excepted) ſpent a great part of thoſe experimental inſtructions, he thought fit to communicate to the World, in commending to us the excellency of Wiſdom, and perſwading youth that it is chiefly to be gained, by giving heedful attention to the counſels of Parents; that beſides the profit ariſes from it, a bleſſing alſo attends it from God Almighty, who is well pleaſed, when we guide our ſelves according to the courſe and order which in his infinite Wiſdom he has planted in the World. This is what I thought neceſſary to mention to thee, in order to the firſt means of acquiring Wiſdom. The giving heed to the inſtruction and example of Parents: With this caution ſubjoyned, that if upon improvement of thy own knowledge thou ſhalt diſcover ſome blemiſhes or defects in them, that thou upbraid them not therewith, neither practiſe them, as thinking thou haſt warrant for it, becauſe they are thy Parents: but remember that thou art by prime right the Son and Servant of Almighty God, to whom thou art alwayes, and againſt all competitions to yield prime obe-

obedience. 2. That thy abundant obligations otherwayes, ought to perswade thee prudently to hide all their imperfections, and withal imaginable meekness, and submission, seasonably and warily to indeavour their alteration, which is most consistent with that honour which is due from thee to them, and which God commands thee upon his blessing to render unto them.

2. Means of acquiring Wisdom, is reading the Scriptures, and the writings of wise and good men: First the Scriptures, for they are pure, and to be confided in: The writings of the wisest extant, have many things in them, dubious, perplext, opinionative, impertinent, and it may be false, and therefore are to be read with a wary and watchful understanding, as also an examining judgment, lest otherwise thou draweſt into thy mind insensibly, imperfect and erroneous Ideas: which impreſt in thy young and tender age, will not without great heedfulness, and intention of mind be eradicated: Whereas in reading the Scriptures, (though serious consideration thereupon is not to be excluded) yet mayest thou with great assurance and confidence rely upon the truth of what is there written, and build thy faith and practice thereupon.

2. Chiefly read the Scriptures, because they are more comprehensive than all other books: there being no occasion of mans life, in which thou mayest not there receive sufficient directions and guidance, how to bear thy self therein: thy Faith is there to be established, thy Hopes assured, thy doubts and diffidences cleared: There thou mayest learn how to behave thy self in prosperity, and in adversity: To bear afflictions, to regulate desires. There

thou mayest observe the chief and visible transactions of God with man: The lives of the Patriarchs, the dispensation of the Jews, the states and ordinances given to them, their disobediences, and consequences thereof, the blessing upon those who were good, the judgments upon the refractory and rebellious; The experiences of *David*, and *Solomon*: The courage of the Prophets against Kings, Priests, and People, swerving from the commands of God: And lastly, as of highest moment, thou shalt there find, for thy imitation (as far as human frailty can reach) the most excellent pattern, and rule of living in the life, precepts, and doctrines, of our Master the ever blessed Jesus, his Apostles, and Disciples: In a word, whatsoever is necessary for thy instruction, respecting thy duty and behaviour towards God, towards men, and in reference to thy self, the Scripture above all other writings, amply comprehends the same, and therefore in the acquisition of Wisdom, esteem this as an inexhaustable fountain, ever full, free from taint and mixture, and in order to that end, be here chiefly and daily conversant.

But let me further advise thee, that in reading of them, thou do it not transiently, supinely, and carelessly; but with purpose, either to lay up in thy heart, the unvaluable treasures thereof, to serve thee upon all future occasions; or else in reference to some present difficulty, and emergency which perplexes thy mind, out of which the light of those most glorious radiations will certainly, and in the best manner, free and deliver thee.

Concerning the writings of wise men, out of which wisdom is also to be gathered; you must read them,

I have ſaid, with many allowances and cautions: the moſt of what is written being mixt and much encumbred: Men regarding not ſolely, (as they ought) the doing good to mankind, but conſulting their own fame: and have therefore come abroad with too much flouriſh and eloquence, and the Authors been too ſolicitous about method, collections from other men, regards to the humour of the times, and flattery of the Great: and have therefore writ not preciſely what is truth, and good, but what will paſs, and at leaſt not diſpleaſe. Others though they have by long experience, gained many excellent rules of Wiſdom, yet being fraught with the knowledg of common and frivolous matters, and with many falſe opinions in their youth acquired, or from ignorant and imprudent Tutors derived, retain ſo ſtrong a tincture thereof: that their writings are tainted therewith; and much pains is to be taken, and Wiſdom to be uſed, in gathering the little corn from the heaps of chaff, and to paſs over thoſe erroneous infantile apprehenſions, which they with the ſame Spirit and paſſion communicate, as they do the moſt received and undeniable verities.

3. The third means of attaining Wiſdom, is frequent converſe with wiſe and experienced Men: The mind of man is by nothing ſo certainly formed, as by converſation: This alters the very natural diſpoſitions of men, ſometimes for the better, and ſometimes for the worſe: and we find that men are faſhioned both in their Religion, and in their Manners, according to what is received in the place of their nativity or education, and modified by the particular humors, bents, and inclinations

of their Maſters, Governours, or Tutors: As this is verified in matters of opinion, ſo is it much more in the moralities of men, and in the prudent or imprudent conduct of their lives: If God vouchſafes me life to remain with thee, I ſhall take the utmoſt care I can to caution thee about the tempers of men; and to give thee the characters of whom I eſteem the beſt, and let me ſay that in my life I have met ſome few of them, with whom I would have thee principally aſſociate, and from whom I ſhall hope, thou ſhalt learn nothing but what is agreeable to the unchangeable rules of true Wiſdom and Honeſty.

I have often inculcated to thee, that Wiſdom is an inſeparable of goodneſs, and that therefore you are to diſtinguiſh between crafty or politick men, and the wiſe: be exceeding wary in this point, for certainly the ſubtle are of all mankind the moſt pernicious ſort: Becauſe to them are juſtly attributable all the evils, and vexatious perplexities of the world: and not only ſo, but being no way bounded, by a ſenſe of their obligations to God or love to goodneſs, they are at freedom daily to invent new ſtratagems, and contrivances further to imbitter the peaceable lives of the innocent, and eſtabliſh power and force, in the place of juſtice and innocence. I would much rather have thee a natural Fool than one of theſe; for ſuch have a fair excuſe from the irremediable imperfections of their bodies and minds: Whereas theſe having great knowledge, and great ability of mind, make uſe of them, not for the ſecuring of themſelves, or protecting the innocent, but adviſedly to diſtract the World, from the ſmall temptation of a little gain,

gain, or the flattery of some despicable advancement.

When thou hast either by my assistance or thy own care, acquired an acquaintance with some wise men, be industrious to improve the same, which is no otherwise to be done, but by persisting in the tract of goodness; for to the truly wise, there can be no greater disobligation, or motive to estrangement than desertion of honest principles and practice: And though, after the manner of the great Apostle, their Souls may be grieved at such a desertion, and they moved to use all means of reclamour; yet where great slips have been, the former confidence will be something weakened, and therefore let no advantage or passion prompt thee to slacken thy mind, from persisting resolutely in the wayes of vertue.

The benefits which are gained by such a converse are many. As 1. Improvement of the best knowledge, which is of thy self and of the World: Here thou wilt be ever learning, that which is truly profitable, which will insensibly unite itself with thy mind, and in short time enable thee to be a teacher of others: for in truth thou wilt find that the wayes of Wisdom are easier learned, than the intricate mazes of folly, that is to say, of craftiness and vice.

2. Thou wilt be thereby strengthened, in the means of thy support and honest interest: for no people whatsoever are so able, so faithful, so ready to give assistance, not only in sage and deliberate Counsel, but in all other convenient wayes that may hopefully free thee from any perplexity, or in the accomplishment of any good and laudable design-

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ment: It is therefore the greateſt folly for a man to ſtand upon his own ſingle baſis, and not to unite himſelf with ſuch as are in a capacity ſo to aſſiſt, ſcarce needing ſo much as being deſired therein.

5. By this means thou gaineſt the beſt reputation: For men as they are indeed very much what their Society makes them, ſo have they an anſwerable eſteem in the World: Now that this is the beſt, appears from the tacite conceſſions even of thoſe who tread the paths of vanity; who not only inwardly condemn themſelves and their aſſociates, whoſe guilts they are acquainted withal, but oftentimes ſhew an outward, and unfeigned reſpect to ſuch as they know prudent and good, unleſs in ſome caſes where intereſt is concerned, or ſhame reſtrains.

4. It is no ſmall benefit, that by daily converſation with the wiſe, thou avoideſt the vain improvidences of the fooliſh or vitious, and thy diſreputation is thereby acquired: Conſider of theſe things, and timely with due deliberation make a good choice, that thou mayeſt be ſeaſoned, grow, and improve in the wayes of Wiſdom, the richeſt Jewel of the mind, and a glorious beam from the Son and Father of righteouſneſs.

The laſt means of acquiring Wiſdom, is, frequent meditation with thy ſelf; without this the reſt will be nothing ſo effectual: by meditating with thy ſelf, thou makeſt all thy readings thy own, thou diſtinguiſheſt good from evil, thou examineſt what thou ſeeſt in others, and bringeſt all thy own opinions and practices to the teſt of Scriptures, and right reaſon: Without this, the moſt of thy time ſpent in reading and converſation is loſt: or at leaſt

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in no measure so much improved; This is truly the digestion of the mind, by help whereof all thy knowledg is sorted and distributed; it makes thee ready and pertinent upon all occasions, and is much to be preferred before booking thy experiences, which either thou draweſt out of others, or occasion draws out of thy self: and as in the acquisition of any useful art, the best way of study, after thou hast gained the first rudiments, from reading or converse is retiring into thy self, and there exercising thy own faculties thereupon: So in the attainment of sound knowledg, and true wisdom, no expedient is so necessary as frequent and serious meditation: Employ therefore a competent time hereupon, not only upon difficult emergencies, but at certain times of the week or day, and assure thy self that thou shalt reap a pleasing and plentiful Crop of the best kind of knowledge.

I conceive that what we now call craft, subtlety, and policy, rhetorical insinuations, and perswasions, the Apostle calls, *Humane Wisdom*, or *the Wisdom of this World*, and of the Princes and Statesmen of this world, which he saies, *comes to nought*: But Wisdom joyned with Vertue and Goodness: Wisdom which inquires into things Holy, and Heavenly, which prefers our future concernment as the greatest, before some little earthly advantages: Wisdom which *Solomon* so much invites us to purchase, and which he prefers before all earthly things: Which the Apostle calls Heavenly, because it is conversant about the Vertues, the Graces, our Celestial State, all which are things Heavenly. This thou canst not buy at too dear a rate, because it is the most precious Jewel, which God Almighty

mighty hath intrusted with the Sons of Men.

This though in it self, it comprehends every vertue without any taint of Vice, yet is it not enough that I speak of it so generally, but shall for thy sake, my Son, give thee light and easie Touches of every Vertue, in order to the making them appear lovely, and acceptable to thy dearest embraces.

Of the Chief Good.

The Question of the Chief Good, is with us Christians out of Question, it being the leading of an Honest and Good life here, and injoyment of the immediate presence of God, and the Society of the blessed hereafter: Other controversies hereupon reject, as useless, vain and burthensome to the understanding.

Of Felicity.

Determine in the same manner also concerning Felicity. Let the Peripatetick, Stoick, Platonists, Epicureans, and other Sects of Philosophers, agree at leisure, and those Scholars who think it worth their while, to side and partake with them, leave them as groping in the dark, and often buffeting one another: whilst they everlastingly dispute, do thou enjoy; upon assurance that he who lives according to the rules of Honesty, and right reason, lives a pleasant and a happy life, and though he may now and then meet with some rubbs, and adverse occurences, yet prudence armes, and enables him either to overcome those adversities, or patiently to bear them.

Of

Of Fortitude.

There are very few caſes in which the active part of Fortitude is to be imployed. 'Tis the weakneſs of the mind to be moved upon every ſlight occaſion, or the provocations of imprudent men: give no juſt cauſe to others, by any injurious word or deed, and then if their paſſions be cauſleſly incited, a ſoft word, a gentle demeanour will turn wrath into calmneſs, and the height of paſſion into moderation. The true cauſes of Valour, are the neceſſitated defence of ones ſelf, Wife, Children, Eſtate, in caſe of violence and aſſault; or of ones Countrey, in caſe of Invaſion, or tyrannical oppreſſion: 'Tis uſeful and neceſſary againſt Baſeneſs, Crafts, Deceits, Hypocriſie, Vice, but ought to be warily managed, that it may convert, or ſhame and detect the faulty; and do no certain injury to our ſelves: above all it ought to be ready againſt deceitful impoſitions upon the people, where a man may hopefully prevent a miſchief, and do his Countrey ſervice; In all theſe caſes to be timerous and mealy-mouth'd, is a fault like that the *Pſalmiſt* charges the evil man withal, when he ſaid, *thou ſaweſt a Thief and conſenteſt unto him*: For paſſing over without puniſhment, reproof, or notice, is in ſome ſort an allowance, becauſe a permiſſion of the fact, which by a generous courage thou mighteſt have prevented: And further than that, it ſeems to be ſome incouragement, for that ſort of men when they find no pertinent oppoſition, grow bold, and confident in their practices, glorying in their baſe ſubtleties, becauſe ſucceſsful: when if men ſtood upon their guards, and would be with them

them at every turn, there are no such sheepish people as they, nothing more naturally dastardizing the Spirits of men, than treacherous baseness and actions Criminal.

But to this noble and necessary Fortitude, prudential wariness is to be added, for nothing is so bestially cruel as powerful Tyranny, which for the most part gains by opposition that is not effectually managed: No man is required to thrust his head into the fire, or with his single strength to force a strong wall; be assured thou canst not do practising men a greater mischief, than rashly, unseasonably, imprudently, to expose thy self and others to inevitable dangers.

Be careful also that thou engage in no publick action, but where the Law allows and invites you; be not surprized and heedlessly hurried on, with the plausible pretences of ambitious men, to actions illegal, and undertaken not as pretended for common good, but concealed ends of their own: for the hazard will be great, the publick good uncertain, although they succeed in their enterprize: nothing ought to engage you but where the destruction of the Government and Religion is apparent, and the engagement almost universal: where these are not, sit still, and quietly suffer what you cannot prudently avoid: and though this passive Fortitude, may be accounted, Neutrality, Lukewarmness, and it may be cowardize, yet is it better to suffer so than to act against Law, and be a stalking horse to crafty and ambitious men. So that except in the cases above mentioned, sit still and enjoy your self as peaceably as you can; Consider the advantages of great men, which are numerous, and make the gain forty

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to one of their ſide: Ponder likewiſe upon the little aſſurance you can have of the fidelity of thoſe who would invite you to ſide with them; and Laſtly, believe my experience of the ignorance, and inſtability of the people, that though you intend nothing but what is good and warantable, ſhall if any evil comes to you, make a Holyday at your misfortune: upon the whole, you will find it the beſt way as the world is now deviated, to follow your own private buſineſs, to enjoy your ſelf as well as you can in the diligent attendance upon your own calling: and make your ſelf comfortable to your Wife and Children, and Family: This advice though many will not allow, yet you have my opinion and approbation of it; which I think ought to bear great ſway with you: And although youthful heats judge otherwiſe, yet in time you will come to your *O utinam!* and ſay I wiſh withal my heart I had followed my Fathers advice: Wiſdom dear bought is the fools purchace, but happier is he that attains it without the need of repentance, or the ſmart of ſufferance.

It will be eaſily aſſented to, that what evils we cannot with Wiſdom prevent, we are with patience to indure: So it is in reſpect of Poverty, Sickneſs, pain, imminent Death, diſcontent of Mind, loſs of Liberty, loſs of Friends, and many other things which uſe to be grievous to man: In theſe caſes a Chriſtian man has theſe ſupports. 1. That it is the condition of human life, to which man when born was unavoidably expoſed. 2. This life as it is liable to numerous evils, ſo is it ſhort, and a more certainly happy one is expected. 3. For poverty, in our plentiful Countrey, 'tis more in imagination than

than in reality: For did we in our exigence reduce our minds, and the inordinate desires thereof, to the being content with Bread, Cheese, Milk, Roots, Fruits, Spring-Water, and Salt, which is a condiment to them, with many other easily acquireable meats, which are no where wanting; and if they were, how could want reach us, and our bodies be thereby pind (which is a case here scarcely imaginable;) what would all this amount to, but a passing out of this vale of misery, some few years, and it may be but dayes before we should otherwise have done? where otherwise it may be riot, luxurious feeding, and some smart disease thereby occasioned, had to our greater obloquy and disquiet wrought the same effect upon us.

In one respect we are much beholding to poverty: because it prompts us, by being but meanly furnished with the good things of this World, to expect happiness in a better, and in order to that (weaning our thoughts from the contemplation of those felicities here which other men enjoy) fixes our thoughts upon God and his Goodness, the joyes of Heaven, the perpetuity of bliss, the felicity of the Saints communion; which meditations yield greater content of mind, than any worldly enjoyments can afford: and besides that, fixing our thoughts upon the end, it makes us more careful in leading a good and honest life, which we know God requires in order thereunto.

What matters it, though as *Solomon* sayes, *Prov.* 14. 20. *The poor is hated even of his own Neighbour*: 'tis but of his weak and inconsiderate neighbour, his ignorant and fantastical neighbour, who knows no worth but wealth: Whereas the good and vertuous

ous will both pity and relieve him: and give those graces and abilities of his mind, which shine through his poverty: their just value and esteem.

Again when our mind is rightly set, a small measure of Fortitude will make us patiently and cheerfully endure poverty: Now the mind is rightly set when it places its felicity in Heavenly enjoyments: our treasure being stored up there, our hearts will be there, and then how little shall we make of wanting the trivial things of this World? Whereas if our hopes and contents are fixed here, our Spirits must necessarily fall flat, as riches are withdrawn: A motive to a right frame of Spirit in this particular, is, that God has plac't it in our powers to obtain it, and it is not in the power of Tyranny, oppression, violence, or any casualty to take it from us.

Peradventure, it would be no difficult task to prove, that poverty or a mean condition is better than riches, not with the flourish of words, but undeniable realities: Supposing the mean man to have health, strength of body, industry, and an honest mind: for without these no condition is happy: Consider only in brief, that this condition yields him dayly maintenance with some little overplus; that his mind is bounded with his condition: that his Children are no burthen but an assistance to him, the boyes soon assisting him in his labour, and the girls the mother: That no anxious thoughts possess them about portions, since what the father had, which is his industry, he leaves a legacy to his Children: His labour that gets him bread, procures him an appetite, which makes it sweet to him, to digest it well also, and maintain his strength: sleep

follows ſound and undiſturbed: He is paſt fear of want, and without deſire of acquiring riches: theſe particulars conſidered, and compared with the numerous perplexities, croſſes, temptations, which a great eſtate is lyable to, and daily diſtracted with-al, will make it very evident, that poverty is not ſo contemptible as it is eſteemed, and that a ſmall proportion of fortitude may well enable us to undergo what through miſtake and inconſideration, ſeems to be ſo great an evil.

4. For the bearing of ſickneſs and pain, conſider, that patience enables thee to bear them beſt, it keeps thy body in better temper, it moderates thoſe Spirits in thy blood, which impatience would heighten to a great degree of ſharpneſs, and conſequently would render both the one and the other more intenſe and intolerable: therefore if eaſe be thy end, bear thy pain and ſickneſs with compoſed meekneſs: as the beſt way to attain that end *Epicurus* his argument is, that if pains be of long continuance they are tolerable; if very accute they are but ſhort, and often intermitting.

5. For loſs of Friends: This touches I confeſs nearly, and requires my Son, all thy vertuous ſtrength to enable thee to bear ſo cutting an evil, ſuppoſing them to be true Friends, fitly qualified; thou needeſt not however deſpair, time may make up that want with the ſupply of others, as true, firm, and well tempered: However thou haſt thy ſelf to enjoy, not in the ſenſuality of pleaſure, but in the ſweet meditations of thy mind, thou haſt the remembrance of thy loſt Friends which ſhould be pleaſing to thee in recollection of all the ſweet diſcourſes, and converſes you have had together, in the good Counſels he has

has given, in the assistance and supports it may be you have mutually afforded, and in all other acts of real and generous friendship: above all you have the wisdom and goodness of God, Mans chiefest Friend to contemplate upon, and to supply the vacancy of these hours the Society of thy lost Friends use to take up: which is a supplement abundantly sufficient.

6. As to the minds discontent, there are many arguments to strengthen the mind against it, but the principal are two. The First deduced from the thing it self: The other from Christian hope, which is a compensation against any evil the mind is lyable to: As to the First it is to be considered, that there is no real evil to the mind, but what it makes so to it self: For could the mind be fortified before hand with the Principles of sound Reason, whatsoever can happen to us from without, though at the first surprize, it might a little startle and discompose us, yet should we, so prepared, soon recover our just temper, and repel all assaults any adverse occasion may raise against us: It is misunderstanding, and the weakness of false opinion which gives a sting and asperity to those things we call evil, which indeed only are so, because we suffer them to be so: and so *Epicurus* fully renders it in his excellent *Axiome*, when he sayes, *That discontent of mind is not grounded upon Nature, but upon meer opinion of Evil. And that it is reason alone which makes life happy, and pleasant, by expelling all such false conceptions and opinions, as may any way occasion perturbation of mind.*

But Secondly, There is a stronger argument to be raised from our Christian expectation: the hopes of an infinite and permanent good may easily per-

follows ſound and undiſturbed: He is paſt fear of want, and without deſire of acquiring riches: theſe particulars conſidered, and compared with the numerous perplexities, croſſes, temptations, which a great eſtate is lyable to, and daily diſtracted withal, will make it very evident, that poverty is not ſo contemptible as it is eſteemed, and that a ſmall proportion of fortitude may well enable us to undergo what through miſtake and inconſideration, ſeems to be ſo great an evil.

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5. For loſs of Friends: This touches I confeſs nearly, and requires my Son, all thy vertuous ſtrength to enable thee to bear ſo cutting an evil, ſuppoſing them to be true Friends, fitly qualified; thou needeſt not however deſpair, time may make up that want with the ſupply of others, as true, firm, and well tempered: However thou haſt thy ſelf to enjoy, not in the ſenſuality of pleaſure, but in the ſweet meditations of thy mind, thou haſt the remembrance of thy loſt Friends which ſhould be pleaſing to thee in recollection of all the ſweet diſcourſes, and converſes you have had together, in the good Counſels he has

has given, in the assistance and supports it may be you have mutually afforded, and in all other acts of real and generous friendship: above all you have the wisdom and goodness of God, Mans chiefest Friend to contemplate upon, and to supply the vacancy of these hours the Society of thy lost Friends use to take up: which is a supplement abundantly sufficient.

6. As to the minds discontent, there are many arguments to strengthen the mind against it, but the principal are two. The First deduced from the thing it self: The other from Christian hope, which is a compensation against any evil the mind is lyable to: As to the First it is to be considered, that there is no real evil to the mind, but what it makes so to it self: For could the mind be fortified before hand with the Principles of sound Reason, whatsoever can happen to us from without, though at the first surprize, it might a little startle and discompose us, yet should we, so prepared, soon recover our just temper, and repel all assaults any adverse occasion may raise against us: It is misunderstanding, and the weakness of false opinion which gives a sting and asperity to those things we call evil, which indeed only are so, because we suffer them to be so: and so *Epicurus* fully renders it in his excellent *Axiome*, when he sayes, *That discontent of mind is not grounded upon Nature, but upon meer opinion of Evil. And that it is reason alone which makes life happy, and pleasant, by expelling all such false conceptions and opinions, as may any way occasion perturbation of mind.*

But Secondly, There is a stronger argument to be raised from our Christian expectation: the hopes of an infinite and permanent good may easily per-

ſwade us to content, when we loſe a ſmall and tranſient one: If a man be worth 10000*l.* and loſes 5*l.* Why ſhould this trouble him? Such and a far greater diſproportion does 10000*l.* bear to the joyes of Heaven, or elſe our belief of Gods ſacred word has no ſtrength or validity in it: If then we have aſſurance of this Beatitude, let us not be perplexed at ſmall loſſes (for ſuch they are in themſelves) though made great by the error and weakneſs of our miſconception, [redacted] of ſuch things too we cannot truly call our own, becauſe liable to a thouſand accidents that may bereave us of them: It is indeed our pride makes them a real loſs, for had we the prudence to reduce our minds to a compliance with our condition (a leſſon which though the Apoſtle had fully learned, the moſt of us are but novices in) the abatement of our port, and fall from popular eſtimation, would ſeize little upon us, againſt which I ſay there cannot be any more cogent argument than that aſſurance the Scripture was given to beget in us.

The great impediment to this fortitude is when either pain, (which is a real evil) or the other grounded upon falſe conceit are occaſioned and brought upon us, not only through our own error or negligence, but our vices: In this caſe alſo the remedy is obvious, namely to abandon thoſe faults whoſe effects they are: for it will be found one of the hardeſt matters in the World, to exerciſe reaſon, and expreſs the fruits of true wiſdom, whilſt we wallow in vice, and purſue thoſe enormities which debaſe and enervate the Soul; darkning its brighteſt beams, ſubjecting us to captivation in all the aſſaults which either from within or without can be made againſt us.

Loſs

Loſs of liberty ſeems at the firſt view, to be a great and inſupportable evil, againſt nature and the priviledg of all other Creatures, upon ſome of whom, however we have put reſtraint: it takes from us the opportunity of following buſineſs, the choice of abode for livelihood and health, is uſually grievous to the mind, debauches often the manners and moral Habits, and is deſtructive to health. Some of theſe inconveniences by prudence may be prevented, as what are within our power, and others much mitigated by ſuch conſiderations as arm us with patience. If Impriſonment be for faults againſt the Law committed, the beſt remedy is acknowledgment of the juſtice by which we are committed, and repentance for the faults, a ſight and loathing whereof being gained by the reſtraint, in which being at freedom we might have perſiſted, makes Impriſonment like *David*'s affliction, when he ſaid, *It is good for me that I was afflicted, otherwiſe I had gone aſtray.*

If it be cauſleſs and unjuſt, we have the Balm of Innocence to comfort our minds, and the conſideration that our Great Maſter ſo ſuffered before with moſt of his good Diſciples, that in a bad World the Portion of the Righteous is affliction, eaſy and tolerable (how ſevere ſoever in it ſelf) becauſe of the evidences we have of a joyful eſtate in perpetuity after a momentany ſeaſon. The ſame ſupports are to us if it prove for debt, which being an effect of thoſe cauſes which are without our power, and and controul, we have reaſon patiently to ſubmit to them upon the ſame conſiderations. Some other alleviations there are, after we have uſed all prudent wayes for our enlargement: ſuch are temperance,

and reducing our appetites to things wholſome, and eaſily acquirable: Contemplation of the Worlds vanity and uncertainty, of Heavens joyes and their perpetuity: That the Priſon by taking us off from other employment, gives us leiſure to look back into our lives, to mend what is amiſs: to record the beſt of our experiences, for the benefit of others; or any other way to do ſervice to the world in communicating that knowledge, and thoſe notices we apprehend may be of uſe to mankind. We have elſe to add, that Impriſonment as an evil, comes ſhort of an oppreſſors Gout, or fit of the Stone; yea of the perplexities which an ambitious mans projects, in the courſe and proceſs of them enforces him upon: Leſſer evils are made lighter by being compared with greater.

Laſtly, as to death it ſelf, reckoned the greateſt evil, thou ſhouldeſt bear the apprehenſion of its approach, with the greateſt fortitude. For if thou haſt ſpent thy daies well, there is no evil in it; thou art going to a better place, to better company, to better injoyments: The terror is chiefly in the miſapprehenſion, for Children dye without fear of it, 'tis the recompence of innocency: Nothing but guilt makes it dreadful, nor ought that neither when there is ſorrow for ſin, a reliance upon Gods mercy, through the merits of Chriſt: without this, Death would be terrible to every Man and Woman in the World; but where this hopeful aſſurance has poſſeſt the mind, Death is truly apprehended to be an unavoidable paſſage, to a better life. Theſe are my Son, the grounds upon which thy courage is to be maintained againſt the fear of Death which being once gain'd, life will be more pleaſant, becauſe the great-

greateſt diſquiet thereof uſes to be the dreadful apprehenſion of Death.

We have invented many wayes to make it terrible to our ſelves; as the ſtories of dying men, the amazement which their groans, and ſometimes agonies before departure raiſe in us: the laments at departure, all the funeral preparations, keeping the ſore freſh, and ſmarting: All which need not be, did we keep our minds prepared, and our belief ſteddy, that our Friends or our ſelves are quitting a place of troubleſome agitations and diſquiets, for reſt and a participation of the joyes of thoſe who ſhall be received into the Society of the bleſſed: Let all that can, be ſpoken upon this ſubject, the reality of the whole matter muſt reſolve into this, That an honeſt and good Life makes death acceptable, and takes off all the horrors that uſe to attend it: This is the higheſt perſwaſive to a good life, this and this only makes the way pleaſant, and the paſſage eaſy: But this however not of merit, becauſe in the beſt there are abundant defects, but God is merciful, not extream to mark what is done amiſs, and the death of our bleſſed Saviour was on purpoſe to advance the mercy of God, by clearing his juſtice, and to cover a multitude of Tranſgreſſions: were it not for this no fleſh could be ſaved, and a well governed mind, though conſcious to it ſelf of multitude of failings and offences, may yet with great aſſurance rely upon the ſignal promiſes of Gods mercy, and having his firm reliance thereupon, paſs through this vale of miſery, without affright, and meet Death with the minds quiet.

The means of begetting true fortitude is wisdom; so that Fortitude is not born with us, but is a warm affection of the mind, raised in us by the right exercise of our reason; Others may be rash, audacious, hare-brained, or tyrannically furious, but the wise and good only are truly valiant; Fortitude being rightly dignified by the justness of the cause, and the excellency of the end, which excludes from this worthy rank, the passionate, imperious, revengful, the Souldier of fortune, the duelist, and who ever else causelessly injures another; or occasions any private or publick disturbance, for any indirect, and unallowable end: Neither is fortitude strength of body, for so a Horse or any other stronger Creature would be more valiant than a Man, and the strongest men than those who are weaker. 'Tis true where strength of body is, men are too often prompted, in confidence thereof to engage in quarrels, and boysterous attempts, and so to be injurious to themselves and others: but this is so far from being true valour, that it is rather a Bestial quality, which the passion of those Creatures often exercises, and would do oftener did they know their own strength, and the most advantagious wayes of using it. Reason teaches otherwise; That he who has most strength, either natural, or conferred by the Law, should use it only for those good ends it was given for, the protection of innocence, and reducing of contemptuous and injurious Persons, to those just bounds, Nature or the Laws have set them.

God who is Almighty, against whom all other Powers, are but as the weakness of a Babe, or what is more infirm; who to his might, has infinite wis-

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dom joyned, never uſed this ſtrength but in doing good or reſtraining evil, being in his own nature, the moſt exact rule of Juſtice to himſelf. And what inſtance, or what argument can be greater to man, than thus, to uſe his own little ſtrength? Not boaſting of it, but giving thanks for it, as being a means of performing in ſome proportion thoſe good offices, which God Almighty takes greateſt ſatisfaction in.

Fortitude being no leſs eminent in patient ſufferance, than in couragious action.

To this vertue of Fortitude as it is paſſive, belong many other vertues: Such are Meekneſs, Humility, Patience, readineſs to aſſiſt the Diſtreſſed, Not to be Contentious, or Revengeful, not to inceaſe differing Perſons, by Partaking, Backbiting, uſeing a double Tongue; concerning each of which let my experience adviſe thee, and lay up my Advices in thy heart, as more valuable, than whatſoever of wealth my induſtry can get, and my affection leave to thee.

Of Meekneſs.

Meekneſs will beget thee numerous Friends, but a contentious Spirit raiſes multitude of Enemies: *Moſes* though the greateſt and chief Ruler of Gods people, is ſtiled the meekeſt upon the Earth. And yet a greater than he, was more Meek, even our bleſſed Maſter. To the Meek belongs the inheritance of eternal life, and what are all the Kingdoms of the Earth in compariſon to it?

No ſuffering is grievous to them that are Meek, they are able to bear more than the mighty.

Meek,

Meekneſs is the fruit of Wiſdom and ſound underſtanding, but pride is the daughter of ignorance and folly.

Through Meekneſs Chriſt overcame the Principalities of the World, and having ſubdued Death it ſelf, roſe again victorious.

The Meekneſs of the Apoſtles was the contempt of arrogant worldlings, and yet upon that Baſis God eſtabliſhed the Chriſtian Church.

Of Humility and Patience.

Near akin to Meekneſs, are Humility and Patience, Meekneſs conſiſting in a gentle and quiet demeanour, notwithſtanding many provocations given; Humility in not vaunting our ſelves above others, but having a low eſteem of our ſelves through conſciouſneſs of our many infirmities; Patience in a quiet ſufferance of thoſe evils the World rudely throws upon us: Theſe I would have the complexion of thy mind, united and made one with thy Soul; Be very careful that thou take them not up as the Politician does, to deceive the credulous, and by their ſpeciouſneſs to compaſs ſome unworthy end, with which theſe excellent graces hold greateſt repugnancy: So to convert the beſt qualities to the vileſt uſes, is Satans office, when he aſſumes the ſhape of an Angel of light, and thoſe are doubtleſs guided by his inſtincts, who put on the garments of Holineſs and Vertue, for ends little different from his. Be therefore as thou ſeemeſt; neither judge of thoſe Vertues as the World judges: Propoſe rather to ſuffer than to do injury: Put thy ſelf to thy choice, whether thou hadſt not rather be *John Bap-*

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rift than *Herod*: Remember who are the bleſſed in the fifth of St. *Matthew*, that we are not to judge of our condition as it is abſtractedly here; for then the moſt unjuſtly ſuffering Perſons, the Apoſtle tells us, *would be of all men moſt miſerable*, that is doubtleſs in the Worlds acccount: but conjoyntly, by taking in that intereſt and thoſe promiſes good men have of hereafter:

If thou lookeſt upon the World, and the deportment of Men and Women, thou wilt either not think Humility to be a Chriſtian grace, or that there are very few deſerving that appellation to be found. We generally have too mean an eſteem of others, and think too highly of our ſelves: Wealth puffs us up, and though it be moſt uncertain, and no part of our ſelves, yet we vaunt as if it were, and from the encouragement of it, deſpiſe thoſe who have real and intrinſick worth; Honour ſwells us, and the more if itbe accquired by wealth, unworthy office, or Servility: For they who have by true merit attained it, eſteem it leaſt, and are moſt humble.

Learning lifts us up above others, and is apteſt ſo to do when it is notional, traditional, and moſt imperfect; for they who know beſt and moſt diſtinctly, know alſo that the degree of knowledg man can reach is ſo ſmall, and his ignorance ſo infinitely exceeding his knowledge, that he has reaſon rather to bluſh and hide his head, than arrogantly exalt himſelf above his Brother: Divine knowledg has a contrary effect, for that gives us ſo true an acquaintance with our ſelves, and ſo plainly diſcovers to us the multitude of our defects and infirmities, together with the neceſſity of dependance upon another for our Salvation, that it ſuddenly makes flat

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our Spirits, and ſtops all the heavings, and commotions thereof.

But that which begets the greateſt pride, and variance amongſt us, is the high conceit we have of our ſelves, for being of an opinion or mode of Religion different from others: thus the Catholick deſpiles the Proteſtant, The Turk ſlights all Chriſtians as deſpicable in their opinions: The *Ruſſian* all other profeſſors of Chriſtianity, as erroneous and unclean. The Epiſcopals think ſlightly of others, as meanly learn'd, Heretical, and Schiſmatical. The Presbyterian condemns the Papiſt as idolatrous, the Biſhop as ſuperſtitious. The Annabaptiſt prides himſelf in ſome nearer conformity with the Apoſtolical Rules and Practice: The Quaker condemns them all, not only for errors in Doctrine, Diſcipline, and practice, but diſformity alſo in life and converſation, to the Laws and Precepts of Chriſtianity. Thus all arrogate to themſelves a nearer affinity to Truth than is in others, to the exalting themſelves, and debaſing their Brethren, to the breach of Charity, and to the extirpation of Humility, which is the moſt infallible Badge and token of true Chriſtianity. Weigh theſe things well (my Son) and conform thy practice to the true purpoſe and intention thereof.

Let me only add further, that in what I have ſaid, I would not have thee think, that I conceive it altogether, and at all times unfit for good men to manifeſt that they have courage, or that they are never to ſhew a juſt anger againſt whatſoever provocations: All kind of wickedneſs is a juſt object of our anger, though it may not be prudence alwayes to ſhew it, and upon every ſlight occaſion: The defence of

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our Country, and of the good Laws which maintains the peace and quietness thereof, is a just motive to our courage, which to want at times when those require it, imprints upon us the indelible mark of Coward below manhood; Religion was never designed to unman us, or to reduce us to such a frame of Spirit, as by our pusillanimity to encourage all wicked and injurious persons, to offer what violence they please to those whose principles ingage them not to defend themselves, their Wives and Children, their Laws, their Countrey, their Religion; whatsoever principle is thus irrational must doubtless be grounded upon some mistake, or misunderstanding, when it leaves all that is estimable and sacred amongst us, to the rapine of unreasonable men: It makes us in part guilty of their insolencies, and taxes the commands of God with the same blemish of injustice. 'Tis true indeed the Primitive Christians, sent abroad to convert the World, without strength or power, more than what was in the verity of their Doctrines, the convincing efficacy of their miracles, the sanctity of their lives, used no other force than what those contained, for they had no other: But the World being now (at least in shew) converted, and professing Christianity, for one part of us to expose our selves to the other, or for any of us to judge that we are to leave all that is near and dear to us, in whatsoever distress, is contrary to the reason and nature of man; and therefore cannot be agreeable to the precepts of Christianity: This is almost of universal consent, for do not all ingage in Wars, and partake where they conceive the cause is most just? And even those who at first said, they must use only prayers and tears,

tears, have upon the urgency of provocation, flown into Armes, and given prof of almoſt irreſiſtable Valour. I ſpeak not this my Son, to prompt thee to ſlacken the reins of reaſon, or to beget in thee an aptneſs to fly out upon every ſlight occaſion adminiſtred, which is againſt the ſcope of almoſt all that I have written; but to keep thee a Man that no miſconceived opinions may ty up thy heart and hands, when the defence of Juſtice, the Laws and common preſervation requires thy aſſiſtance.

Otherwiſe I commend Patience to thee, let thy prudence bear what thy paſſion would make worſe: He that is angry upon every little occaſion, loſes the effects of it, and renders it deſpicable: He that raiſes a patient man to anger, will be generally condemned, and the World will conclude there is a competent cauſe; it muſt be a very great wind, or ſome hurricance that ſhakes a ſtrong foundation. Be aſſured that Patiene will ſweeten thy liſe, and make thee avoid many evils impatience would thruſt thee upon. Again Patience is to be commended to thee, upon the account of fruſtrating the purpoſe of an enemy, for if he deſigns to break thy peace, by offering ſome injuries, if thou ſheweſt thy ſelf inſenſible thereof, or rather return good for evil, thou preſerveſt thy mind from being ſhaken by his evil purpoſe; and peradventure by the ſweetneſs of thy temper, thou gaineſt a proſelyte, and makeſt a Friend of an Enemy.

Con-

Concerning moderating our Desires.

Earnestness in Desire is an impetuous passion: usually bred with us, for even infants have it: And is continued to old age, unless the right use of reason, and experience bridles it: As Children cry for baubles, which in a few hours of enjoyment they throw by and covet new: So man is quickly satiated with what he has, and even in perplexity for new acquisitions. This is a great diminution to his content, and thrusts him alwayes upon new designs to acquire what will but still heighten his desires: Sit down therefore, and continue in the tract of an honest calling: contenting your self with slow and moderate gain, for he that makes haste to be rich cannot be innocent; that is, will put himself upon wayes of hasty profit, which in his serious mind he cannot justifie. Need does not so much breed desire, as desire begets need: And therefore he that has much, and yet desires more, begets a need of that which he desireth: A desiring man is therefore alwayes needy; yea, as a just punishment upon him, he wants even that which he hath: because through the earnest desire of more, he enjoyes not what he has, nor takes not that satisfaction in it, which he might do, were it not for his desire of what he has not.

The cure of immoderation in desires, consists in these particular considerations:

1. That the happiness of man doth not consist in the enjoyment of much wealth, great honours or irrational pleasures. This all the ancient Philosophers in their writings acknowledged, though their

lives

lives often contradicted their Doctrines; like many of our Divines, who are one thing in the Pulpit, and another in converſation. However it is a truth, which experience every where makes good, and both the Lives and Doctrines of our great maſter, and his Diſciples, in the whole current of the new Teſtament evinces it. If then our happineſs conſiſts not in theſe, why ſhould we be earneſt in their purſuit, and not content our ſelves with eaſy acquiſitions, wherein indeed happineſs conſiſts: we hunt too earneſtly for that which is at hand, and loſe what we may enjoy, and indeed have already, if we would content our ſelves within the bounds of due moderation, and not place it in that which has it not.

2. A ſecond expedient is, That we live within the bounds of our eſtate, and not think our ſelves unhappy if we have not ſo fine a Houſe, ſo rich cloaths, nor live in ſo great port as many of our neighbours. They can have but Content, and that may be, if you are wiſe, within your reach: This would be a hard leſſon if neceſſity were upon you, abſolute neceſſity: But if it be not, (as if you prove a good Husband, diligent, and temperate, I believe it never will be,) the leſſon is eaſily learned. On the other hand, if you launch out beyond, or but to the extent of your eſtate, you can bear no croſs, you can lay up little for your Children, and you neceſſitate your ſelf to immoderate deſire, and unjuſtifiable courſes to fulfil them.

3. You will then eaſily moderate your deſires, and content your ſelf with what God bleſſes you withal, if you conſider that you are but to paſs through this life to a better: and that you may the more

more ſurely attain it, you are to place your deſires chiefly upon the beſt and moſt excellent object of deſire, which is the fruition of God, and Heavenly happineſs hereafter. Riches may fail, Honour is vanity, and pleaſures ſickneſs, and the wiſe man ſtil'd them madneſs: What matters it then with how little you content your ſelf withal for the preſent, when by this way of Moderation, and a ſober and good life, you gain aſſurance of enjoying durable, yea, eternal pleaſures hereafter: This will ſweeten your life in what ſoever ſtate it is; and if it be ſufficient to make all afflictions tolerable, how can it fail to give you true ſolace and content, in a middle, and no uneaſy condition. Little and much are then all one, when the bent of your thoughts is directed chiefly on the enjoyment of him, who is the Fountain of all true happineſs, and in whoſe manſions there are fulneſs of pleaſures for evermore. Weigh theſe things, my Son, with a ſound mind, and learn with the bleſſed Apoſtle in what ever State you are to be therewith content.

Of helping the diſtreſſed.

Concerning helping the diſtreſſed: let me adviſe, that thou beeſt alwayes in a ready mind to do it, in thy Purſe, counſel, or other perſonal aſſiſtance: If you do it not, why ſhould you expect to be helped in your diſtreſs: You are not to ſay, what is ſuch a ones ſorrow or affliction to you? for in every ones calamity you are concern'd, by the relation of mankind, by the tye of humanity, from the great command and example of our Maſter, who went about doing good, and healing all that were ſick; Pray

what is your misery to God Almighty? or to another man? and yet you will implore divine aid, and expect the assistance of your Brother: 'Tis a pleasure in which the Divine nature is much delighted, and yet vouchsafes that man also should partake thereof: 'Tis the great office of the Angels Ministry, who stand ready at the Throne of Grace to put in execution the pleasing mandates of the Almighties Benedictions. Let not prosperity make thee dispise the sorrows or wants of thy Brother, 'tis an argument and effect of Ignorance, for there are ten thousand wayes to bring thee into adversity, and no man is secure a moment: the whole is said, if thou remembereſt that remarkable promise, *He that sheweth mercy, shall find mercy in the day of his trouble.*

Not to be Contentious.

The next is not to be Contentious: This relates to opinion and propriety: Men are very much pleased with making others of their own opinion, this should be done only out of desire of doing good to others, from a just apprehension of Truth, and a strong perswasion, that it will in some regard or other be better with them you would convince, in case they believe as you believe: Were these your Motives, you would not be contentious in your debates, but reason gently with mildness of Spirit, and strength of Argument: 'Tis ambition, pride of Victory, or design that makes men passionate, and froward in their discourses: And 'tis ignorance if we think we shall effect more by that than by reasonings friendly managed: What has all contentious arguings produced? but confirmation in each party

party in their ſeveral opinions; animoſities, diviſions, breach of charity; and ſometimes the worſt effects, envyings, hatred, war: and that becauſe we were, or are not ſteered by the ends above mentioned: Content your ſelf that others are of an opinion different from yours; 'tis ſufficient that yours is built upon juſtifiable grounds, and have ſo much charity as to believe that others think theirs ſo too, unleſs you ſee deſign ſwayes them, which cuts off all your hope of convincing them, unleſs you can alter their deſign

I like not the holding an argument for argument ſake, it ſhould never be done but for the ſake of Truth, and therefore (contrary to the cuſtom of the World) weigh candidly what is urged by him thou argueſt withal, that if thou ſeeſt reaſon for it, thou mayeſt by being better informed, change thy opinion. I diſlike therefore the terms of the Schools, of Opponent and Defendant, and the word *Polemical*: as if to diſpute were to ſet us together by the ears, or to enable us to maintain a bad cauſe: He is but a very little gainer who conquers another by his greater ability to diſpute; as I think it is ſcarce honeſty in a Lawyer, to undertake the defence of a cauſe he knows to be bad: and therefore our Logical niceties, and ſyllogiſtical crafts, are juſtly baniſhed from all grave and reverent Aſſemblies, who worthily prefer truth and reality, before the charms of Rhetorick and ſubtleties of Logick: Let thy Conſcience be firſt perſwaded before thou openeſt thy mouth in any diſpute, and then urge fairly the grounds by which thy Conſcience is perſwaded. My Father *Walwyns* rule in this caſe was: *Argue mildly, conſcientiouſly.*

In the Second place, Contention refers to Propriety; which reſpects thy Perſon, or what is elſe thine. If in any of theſe thou be'ſt injur'd, conſider firſt, whether it be not greateſt prudence, to paſs it over unobſerved; or if it be needful to take notice of it, whether it be not beſt to let the fear of puniſhment or legal ſatisfaction keep him in aw from doing a freſh injury, or perſwade him by thy patience, to ask thee pardon: try what fair and gentle means will produce: Moderate and impaſſionate reaſonings: But if thou findeſt obſtinacy, rancour, and malice, let thy proſecution be vigorous, ſpare no pains, no time, no coſt, to make the Law do thee right, this is neceſſary to ſlaviſh natures, to whom fear of puniſhment is a greater reſtraint, than the love of Vertue. 'Tis a juſtice alſo thou oweſt as well to mankind as thy ſelf, that troubleſome and unreaſonable men, may meet with ſufficient diſcouragements, and ſince they cannot by power of reaſon, they may by ſufferance, or fear of it be perſwaded, to bear themſelves, with candor and juſtice to other men: However be aſſuredly convinced that it is better ſuffer them to do an injury, by how much ſome little trouble of body, or detriment in eſtate, is a leſſer evil than the worm that gnaws the Conſcience, and keeps it in continual anxiety: Beſides injuries are almoſt immortal, very fruitful, ever charging the memory; nothing can extinguiſh them but Repentance, and ſatisfaction.

Arm therefore, as a wiſe man ſaid, ſlowly, ſwiftly: Slowly, from thy own inclination and calmneſs of mind, from thy own unwillingneſs to do an injury, or engage in contention: Swiftly, from an appearance of thy Adverſaries evil purpoſes, that thou

thou mayeſt timely obviate his wicked ends, and that he may receive no advantage from thy delayes or neglect, but be timely followed with ſound advice, and diligent proſecution; which courſe if good men would obſerve, and be aſſiſtant to one another therein, the number of villanous and vexatious perſons would ſoon leſſen; For nothing makes a Tyrant in any degree, but the eaſy yielding of the people to the admiſſion of gradual injuries, by which right in time comes to be eaſily and wholly oppreſt, and none to flouriſh but the injurious. What therefore thou doſt in this particular, is not for thy own ſake only, but a common debt thou oweſt to the good of mankind.

Of Revenge.

Concerning revenge. 'Tis a Drugg tranſplanted out of *Italy* and *France* into *England*, The French is a brisk biting Plant, the Italian more poiſonous: The French wreak their anger more quick and openly, the other cowardly, moodily, and maliciouſly, both againſt the rules of Philoſophy and Chriſtian patience. Let your rule be, that you never uſe revenge that bears not exactly the ſtamp of juſtice, of which therefore the Law ſhould be the executioner, and not your paſſion: Endeavour therefore in caſe of high injury, or provocation to bring it to this; and what is above or beſides that leave to God Almighty, and the ſting of the offenders Conſcience, 'tis better do ſo than by afflicting your own mind in proſecution of revenge, keep the ungratefulneſs of the injury freſh in your memory, to your perpetual diſquiet, and it may be contract a guilt

by ſome irregular or evil courſe your paſſion makes you take, more grievous afterwards and miſchievous to you than the injury you would revenge: Not that I would have thee ſlightly or eaſily fly to the Law, but uſe it where neceſſity requires for relieving thy ſelf or others oppreſſed, and for preventing of injuries: To forgive is moſt noble on the part of the injured, *It is the glory of a man to paſs by an offence*, ſaid *Solomon*. To be forgiven moſt obliging on the part of the injurious, prevailing far, unleſs upon very perverſe natures. If thy Stomach riſes, and thou thinkeſt much to forgive; Conſider how much greater thy offences have been againſt God, how infinitely exceeding his kindneſſes have been towards thee; that thou daily beg'ſt his forgiveneſs, that thy remiſſion towards others is the condition of what thou askeſt of God: And Laſtly, that thou remitteſt but pence, and expecteſt to have thy Bonds cancel'd of hundreds and thouſands. By Revenge we deſign to bring the perſon doing the injury to a real ſorrow for it, and to a willingneſs to make acknowledgment and reſtitution: The beſt way to effect thi, is to take but a ſlight notice of the injury, to do kindneſs to him that did it, to win him to thee by thy courteſies, this will be very pleaſing to thy ſelf, and if any ſpark of good nature remain, it muſt be exceeding operative upon thy Adverſary: So that thou wilt better recover thy end by pardoning and obliging, than by proſecuting thy Revenge.

Revenge as the word uſually imports, is a tenacious retention of an injury cloſely in thy mind, with a purpoſe to repay it when opportunity ſerves, by whatſoever unlawful wayes, making ones ſelf the Judge; and ſo it can be executed, it matters not

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to what damage to thy ſelf, to thine own or the o-thersrelations; I would have thee heartily abhor this, as oppoſite to all good Laws, the Principles of Nature, and Chriſtianity: It will keep thee much perplext before thou haſt done the fact, and abundantly more after: the violence of paſſion begets and maintains it, whereas in a high degree partaking the nature of all other vices, it in like manner leaves repentance, ſhame, and horrour of Conſcience behind it; 'Tis beſtial, deſpiſing the documents of reaſon, and Gods Sacred Word; void of prudence, uſing no other conduct than what a Fox, a Wolf, a Bear makes uſe of, when luſt or rage incites them, and therefore never to be practiſed by thoſe who bear the image of the Almighty, who is ſaid to be *long ſuffering, ſlow to anger.* And who never exerciſes it, but either, and that chiefly, for correction and reclaimer of offenders, or upon the incorrigible, who are not juſtly the ſubjects of thy Anger, but whom the laſh of the Law, or Divine vengeance alone muſt puniſh.

Of heightning the differences of others.

Never ingage in the heightning others Differences, 'tis the proper buſineſs of the great enemy of mankind, and of wicked men: Leave it to them, and be thou in the number of thoſe who are bleſſed, becauſe peace makers: The general affection thou ſhouldeſt bear to mankind, ought to oblige thee to this: for what ever particular obligations or reſpects thou haſt to Relations, Friends, or Neighbours, whereby thou art prompted readily to aſſiſt, and do them all good offices, yet ought not this in

any measure to warp or oppose the duty we all owe to mankind in general, and common equity, without which every little Town or Village would be ever in contest, and run into Faction: He is very unfit to be a peace maker, who comes not with all indifferency to the decision of a controversy, knowing no Friend or Relation, but prepared to adhere solely to what is right on which side soever it appear: you may give away what you please of your own, but in this case you defraud another to pleasure your Friend; and become much more unjust than he who gave occasion to the controversy; because besides the breach of the Rules of Justice, you betray a trust, which either is committed to you by the parties in difference, or which Laws of Humanity entrusts every man withal for conservation of the Peace and Government of the World.

A most remarkable instance of this we have in the life of Sir *Tho. More*, who being Lord Chancellour *of England*, determined a Cause in Chancery against his Son in Law, who in confidence of his near affiance with the Judg his Father, would come to no fair and reasonable terms with his Adversary: He might easily have found plausible pretences for an opposite Decree, and been born out, by the greatness of his place and power, but he did much better, by leaving himself, not only in this case, but in multitudes of others, the great example of an exact and worthy Justiciary, whereby he preserved that chearful and pleasant frankness which in all his actions he shewed, and left behind him the richest perfume, and sweetest savour, of an honest name, to be preferred before all wealth or Honours of the World: Follow so good an example: Partiality as

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it is the off-spring of injuſtice, ſo isit a procurer of hatred, and juſt diſtaſt from the perſon injured, which no ingenious man would draw upon himſelf, though the tye of Conſcience ſhould be his greateſt, and moſt valued reaſon.

I have ſpoken much of juſtice through the whole courſe of this advice, and that thou ſhouldeſt much rather ſuffer wrong, than do any: I ſhall therefore add little to the perſwaſion of this ſo excellent a vertue: Only remember that I diſown thee in every unjuſt action, thou ſtandeſt upon thine own leggs there, and the weight thou beareſt will certainly depreſs thee: Be watchful therefore, and let a line of juſtice run through every action of thy life: Remember thou art bound to love thy neighbour as thy ſelf, thy reaſon therefore is to ſtand in an indifferency, when thy ſelf and neighbour come in competition: Do juſtice then as if thou wert the Umpire, and thy ſelf unconcerned: How happy would this world be, and how pleaſant would it be to live in it, were this ſo general principle digeſted and practiſed by every man: we ſhould not need then to be ſo anxiouſly careful for our ſelves, for we ſhould all take care one of another: Whereas by being partial to our ſelves, and thoughtleſs of what injuries we do to others, friendſhip, concord, ſecurity, peace of mind, readineſs to aſſiſt: and all ſweetneſs of human life is loſt amongſt us; man ſtands ſingle every one for himſelf, and is thereby deprived of thoſe mutual helps and aſſiſtances, which would flow from the principles of general juſtice. God loves and provides for us all, has given us commands and motives to be good one to another: not ſuperficially in words and ſhews, but as we are to our ſelves. Guide

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thy ſelf my Son by thoſe commands, and do what lies in thee to rectifie the world in this particular. Thou haſt to incourage thee, beſides the juſtice of it, the improbability that it will be to thy damage: ſince doing good to all, and hurt to none, thou mayeſt rationally expect, if not to be beloved and kindly dealt with, yet to be leſs injuriouſly handled, than where thou haſt not ſoftned the Spirits of men, by thy own amicable deportment.

It is neceſſary to the performance of juſt actions, to be knowing in the nature and circumſtances of things: and for that end and purpoſe to examine particulars with advice and deliberation, that thou mayeſt not either do injuſtice at unawares, or juſtice by chance: Be not then too ſudden, and poſitive, when thou haſt not ſufficiently deliberated: Be careful not to be ſwayed by affection to either party, by perſwaſion of friends, by any temptation; and where it is meet to moderate extremities, do it with the conſent of both parties: and be very inclinable to it if thou thy ſelf be the injured party. Be armed however againſt the three great aſſailers of Juſtice, Fear, Love, Gain, and then thou ſtandeſt an upright man, if thou giveſt way to the firſt, thou art a Coward, and delivereſt up a Fort that was tenable, to the damage of thy Country: If to the ſecond, thy love is unſeaſonably ſhewn, and where the matter admits it not, thou mayeſt as well ſnatch off another man's Cloak, and give it him thou accounteſt thy Friend: If to the laſt, thou art notoriouſly unjuſt, and wilt be infamous; They are only worldly wiſe, whoſe eyes are blinded by bribes, but are indeed to be ranked in the number of thoſe Fools *who have ſaid in their*

their heart there is no God, for did they then give credid to it, or at all conſider it, they would prefer a little gain, to the loſs of inward peace, and the favour of God which muſt follow acts of injuſtice, he being a God of pure eyes that cannot behold unrighteouſneſs.

Of Temperance.

Were it not for the perverſeneſs of cuſtom, it would be ſure no difficult matter to perſwade thee to Temperance, ſince it is the beſt and moſt allowed means of healthful, long, and happy life: But mankind, led by ſenſual and preſent pleaſure doth ſcarce do any thing with his reaſon: Obſerve it in what you will, in Meats, Drinks, Cloathing, Pleaſures, Gain, Knowledg; in this alſo he ſtrives to take in more than he can digeſt, that is, make uſe of, in the progreſs of his life, which ought to be the end of his knowledg: Concerning Temperance as it relates to health, enough is writ of it, and thy experience and reaſon will ſoon aſſent, though at firſt it may be thy ſenſe and addiction to pleaſure will deſpiſe it: But young men will hardly be wiſe by others inſtruction, but from their own ſufferings: In this as in the queſt of other Vertues, how can you do better than obſerve the lives of the beſt men: and not the lives only but the Precepts. It was not from neceſſity, but choice, that our Saviour declined the Courts of Princes, and ſplendor of greatneſs, or being himſelf a Prince: Preferring rather Parents and a profeſſion of mean eſteem in the opinion of the ſenſual world: and choſe for his Diſciples, and was attended by men of loweſt rank: as if purpoſely God had deſigned, to rectifie the judgments

ments of mankind, and ſhame them out of the fond Idolatry they generally beſtow on what is in eſteem amongſt the great ones of the World. To be content with food and raiment, not in our Divines ſenſe when we can get no more, but as the beſt expedient for keeping us truly Religious, and in the tracts of Vertue: Not to mind, or labour after high things to equal our ſelves to men of loweſt degree, for aſſociation if vertuous; for reclaimer (as our Saviour did) if vicious. You may think at firſt ſight that this is a ſtrictneſs not to be endur'd, a penance too great to be ſuffer'd, but look upon it with the Eye of Reaſon, and you will find it the pleaſure, and happineſs of Life: for it cuts off the neceſſity of Toyle and anxiety: The temperate have leſs to provide, and are better arm'd againſt Loſſes, and the Caſualties of Time: leſs liable to expenſive Sickneſs, leſs obnoxious to Envy, and may more eaſily recover a contentful being, in a common calamity: I had rather leave thee, and it is better thou ſhouldeſt leave thy Children, with patient and prudent minds and temperate deſires, than great eſtates, for much is too little to ſatisfie inordinate appetites, and when Riches are loſt, which have Wings and will fly away, a Temperate Spirit once gained by the ſound exerciſe of Reaſon will ever remain, and ſtand thee in great ſtead whatever befalls thee. Beſides the Lives and Precepts of the beſt men, guide thy ſelf in this by thy own Reaſon, and juſt regard to thy own health: What ever croſſes either of theſe, decline with care, and be true to thy ſelf in the obſervation thereof. Plain, wholſome, and ſimple feeding, prefer before dainties and variety: convenient and cleanly living, with few and well qualified Servants,

before

before State, and a great retinue: A competency, before a vaſt eſtate; *Mediocria firma*, was the beloved Motto of a wiſe Man of my acquaintance: Decline Honours, and Offices, power to oppreſs and do injuries: In a word, enjoy thy ſelf and a Friend, which thou canſt never do, if thou lancheſt out in the wayes of exceſs and luxury: For thoſe who do ſo are never at home, never themſelves, but are ſtill haraſs'd, and hurried from their natural tempers, ever in a vain queſt of that content that is to them unattainable, which whilſt they are fruitleſly purſuing, thou mayeſt in the paths of Temperance eaſily and conſtantly enjoy.

Many men regard not what they have, but propoſing the acquiſition of an eſtate to ſuch an extent, as they in their minds fancy, neglect the preſent, and for the compaſſing of it embroile themſelves in multiplicity of buſineſs, and anxious cares; during which time; nothing taſts with them but their profit: Nay, if they chance to retire to ſome Countrey ſolitude, for a ſmall ſpace, being perſwaded to it as neceſſary to alleviate their minds, they carry their cares with them, which ſo wholly poſſeſs them, that all the reliſh and delights of innocent diverſions, Philoſophical or Religious diſcourſes, are taken away, and wholly ſwallowed up in the gulph of their deſigns: They reckon to live when their ends are obtained: But

Order

Crede mihi, non eſt Sapientis dicere, vivam:
Sera nimis vita eſt craſtina, vive hodie.

Martial Ep. 16. l. 1.

'Tis not a wiſe mans part, *Julius*, to ſay,
I live to morrow: Better live to day.

The Argument's plain, the preſent is hardly certain, the future altogether uncertain. To ſay you will live, that is, enjoy your ſelf hereafter is therefore meer folly. Yea the ground of your reſolution is as vain, for you may better enjoy your ſelf with a moderate eſtate, than when you are encombred with the many cares that unavoidably attend a great: For content and peace of mind, is a matter founded within us, not depending upon exceſs and great ſuperfluity, but is the bleſſed fruit of ſound underſtanding, and the right obſervation of the principles of uncorrupted nature and pure Religion.

The Temperate man is ever in the beſt capacity to give and take Councel: they have made the beſt uſe of their time, and gained the trueſt Aphoriſms from their experiences: they have been leaſt biaſſed by corrupt intereſt, and kept neareſt to the implanted light of nature, and additional or communicated by Grace, in the perſonal appearance of the Son of God: The corrupt cuſtoms of the world have not ſo much prevailed upon them, or blinded the eyes of their underſtandings, by the falſe, artificial colours luxury has brought in, and perverſeneſs ſtill maintains: This enables them to adviſe beſt, and well to diſcern the ſincerity, and goodneſs of what others

others adviſe them: A thouſand benefits thou wilt find from this lovely Miſtriſs, which I cannot on a ſudden enumerate, but which thou wilt daily find verified to thee, if thou addict thy ſelf to her pleaſing Society. If occaſion brings thee to great Feaſts and variety, then is thy time to be wary and to exerciſe Temperance, which do with leaſt regret to the Society, but with juſt regard to thy own health. Some degrees of exceſs can hardly be avoided, without diſtaſt: but uſe thy reaſon, and do thy beſt. Obſerve the moſt Temperate, and either follow theirs, or be thy ſelf their example.

Concerning Diet and Apparel.

It is an unhappineſs to be of too curious an appetite, and not contented with plain and wholſome Food, which that you may, allowing a competent diſtance of time between your meals, interpoſe not ſordinarily other trivial repaſts, that ſo your ſtomach may be preſerved vigorous, and fit for a new meal. Eſpecially forbear ſitting in a Coffee-houſe, Ale-houſe, Tavern, for thoſe intervenient drinkings, which are now exceeding common, beſide other evils, dull the appetite, and take off that quickneſs of ſtomach and hunger, which makes feeding pleaſant. Be not curious in dreſſing or ſawces, ſo your victuals be cleanly and wholeſome, every thing is beſt in its natural taſt, eſpecially when Hunger is the Sawce.

Feed Temperately, leaving with ſome appetite: Decently, not in too great morſels, and in no unſeemly poſture: Not greedily, or haſtily: Chew your meat well, and prepare it for the ſtomach: Chearfully,

Cheerfully, ingage not at meals in over ſerious diſcourſes: Civilly, ſtrive not for the beſt, but offer it to others, and keep it not, but upon importunity; This gains great reſpect and Creates kindneſs.

Have a care of that which you love: of too great variety and a feaſt. Drunkenneſs is a fooliſh vice, and has nothing to commend it, but its hoity, toity, inſenſibility; if that may be accounted commendations. Drinking is for thirſt or pleaſure, the firſt is beſt performed by the natural drink, Spring-water, or a middle ſort of Beer: The other is loſt after the ſecond draught. But if there were a pleaſure in drunkenneſs, which yet the Friar appointed for a puniſhment, the numerous miſchiefs it creates, does abundantly more than countervail it: I will not enumerate them, look about you, with a ſober eye, and you may daily and every where find them. Let this ſuffice, that a drunkard loſes much time, and is at great expence to make his body ſickly, his reputation crazy, to diminiſh his eſtate, and ſhorten his life. This is to be conſidered, before the habit is gained, for that once gotten, the vice is ſufficiently puniſhed by it ſelf, for a Drunkard ends in a Sot, and though he ſees and hates his own folly, he cannot leave it.

Cloth your ſelf anſwerable to your condition, decently and cleanly, but never gawdily. Let not Cloathing be a burthen either to your body or eſtate, but a defence againſt the cold and injury of the air. Alter as the weather does: and be before hand againſt a ſurprize. Be not ſingular in your habit, nor too nice a follower of the faſhion. Regard eaſe and convenience in the firſt place, and handſomeneſs

fomeness in the Second. No more need be said to this Particular.

Of Chastity.

For the cloathing of the mind I have taken care in what has been before written; I shall only mention one vertue more, which I have reserved to the last, not as of least concernment, but that it may make the greatest impression, that is of Chastity: you are to keep your body clean and wholesome, free from all pollution, either by unseemly actions upon your self, or defilement from Women: I injoyn you therefore to be strict to your self in these particulars, and exactly continent: This will render you healthful, active, and vigorous: preserve your colour and strength: make you desirable for a husband, able to get Children sound and healthful, and so preserve posterity: Whereas if you should render your self a prey to Harlots, who know not what love is, being swayed by lust or gain, your body will be enervated, your strength decayed, your health lost, your colour and complexion faded, and your self rendred an unfit companion for a good and vertuous Woman, by joyning with whom, in that state of pollution, you will indanger the conveying of Diseases to her and your posterity, and so render yours and their lives perpetually miserable. Take notice that of all Diseases the Pox is the worst, both in respect of the ignominy that attends it, as also of the multiplicity of grievous maladies, noisome, painful, and hardly if at all perfectly curable, that are inseparable from it. Nor let it in the least encourage you, that some have been seemingly cured of it,

for the contrary is moſt certain, that whoever has in any reaſonable degree been defiled with it, they have never recovered a perfect, no not their former ſtate of health: But are upon changes of weather, or any adventitious ſickneſſes expoſed to returns of pains. And thoſe ſickneſſes likewiſe thereby become more difficultly cured. This I ſpeak of thoſe who ſeem to have been moſt perfectly curable. Whereas in the cure, great hazards are run in the methods that are uſed, generally conſiſting in the uſe of Mercurial Medecines, little errors committed in the uſe thereof proving often of worſe conſequence than the diſeaſe it ſelf. My experience has met with many inſtances of this kind: Againſt all this there is no ſure preſervative but Chaſtity.

The remedy that *Bocalinus* Mountebank *Zercha* uſed to prevent the getting that foul Diſeaſe, was very remarkable; he adviſed that when deſire had got the victory of reaſon, and was hurrying a man to the uſe of a Woman of ſale, that he ſhould only give ſo much reſpite to the impulſe of his paſſion, as to look upon a Picture (which he was alwayes, as a preſervative to carry in his pocket) of a Gentleman, otherwiſe handſome, but without a Noſe; not doubting but the ſight of that deformity, and the conſideration that he was now about that which might render him ſuch another unſightly object, would make him paule, and ſo diſpirit him, as to render him unfit for that dangerous incounter: For what ſecurity can there be from a Woman that has proſtituted her body to all comers; and who takes delight to communicate that diſeaſe to one Man they have received from another? Be aſſured there is not in the world ſo vile a thing as a Whore, ſo foul, ſo

falſe,

false, so treacherous. And though men may flatter themselves that they can oblige them by great gifts to themselves only, they meanly suffer themselves to be deceived; for there are but two things that make a whorish Woman, Lust, or Gain, be it either of them or both, they are motives to herself, and have no respect to you, but to make a prey of you.

If *Zacchæus* Picture be hard to get, I will tell you of one more easily acquirable, and no less effectual; That is to carry about you two of *Solomon's* Verses, which read over before you go about the engagement. One is in the 6. of *Proverbs* the 16. *By means of a Whorish Woman a man is brought to a piece of Bread. And the Adulteress will hunt for the precious life.* The other is in the 7. Chap. v. the 26. *She hath cast down many wounded, yea many strong men have been slain by her, Her house is the way to Hell, going down to the Chambers of Death.*

What can be more? Here's Poverty, and in that sadness, dejection of Spirit, contempt: Yea, here is destruction, death, and Hell it self; And all for what? A pleasure mixt with doubts and fears: A pleasure (if it may therefore so be called) short and faint, inferiour to that of Beasts, and which only has a true value from the hopes of Posterity.

A Prostitute regards particularly her own interest, and is to get from you all she can: She is from her followers to provide for herself, and lay up for sickness, and in them hastily approaching Age: When you are sucht dry, and your mony is spent, you are to expect the Prodigals fate, to be turned out of doors, and perhaps to end your dayes in a fourth-

some Prisons, she cared not for you in your prosperity but for her ends, which being served she scorns, and hates the sight of you, being conscious that your misery was caused by her, she avoids so upbraiding an object: But oh! on the contrary, the pleasures of a truly good Wife: Your health and safety is her desire, and interest: she takes from you all the care of houshold affairs: she is provident in your family; careful to provide for you all the contentments of your life: desirous of Children (which to Prostitutes are a shame, and a burthen) solicitous for their education, retaining that sweet and Motherly affection which Harlots have lost: In your health chearful, comfortable, and provident: In your sickness officiously assistant: grows up with you, knows and is thoughtful in all your occasions: studies the preservation of your, to her pretious, life, as beauty declines in her, other indearments increase, and amply supply that want: These and a thousand contentments more (which I have amply injoyed in the society of your good Mother) you also may find in a Wife, if preserving your body Chast and unpolluted, you make not too precipitate a choice; consult therefore those instructions I have set down in the Chapter of Chusing a Wife: And be assured that there is no state of man so happy if on both sides prudently managed, as that of Marriage: Which therefore in Countries Christian and civilized, is established by Law, and of highest Reputation; The other that is loose and licentious is by Law and the Judgment of wise men condemned as ignominious. And if in any times or Country, it proves otherwise, it is the clearest argument, that the people thereof are growing up to the highest state of

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Debauchery, and depravation of Human nature. Consult this Chapter very carefully, and intently in your youthful dayes, before the allurements of this vicious world, and the insinuations of bad Counsel, and example, have stopped your ears, and so vitiated your affections, as to reduce you to that miserable and reprobate state, as not to be capable of Counsel or Reclaimer.

Of the Prosperity of the Wicked.

But to wave Method, and to speak of things as they come in my way, or casually offer themselves; Admire nothing, but the works of the Almighty, and the prosperity of the Wicked: and yet not the last neither; for observing their end, thou shalt find cause of pity, they are miserable in their happiness, a great proportion of bitter is mingled with their sweet, and their choice is calamitous: Their felicity is an object of thy compassion, more than of thy envy, they have made a bad choice; and their greatest unhappiness is not to be punished in this life. Like persons that travel easily and in state, to a dismal Prison, where they must indure all the penalties their extravagant lives have merited, and in consideration of which they would gladly make an exchange with them who have seemed here to be most miserable.

This must be as certain as that there is a God, Heaven, and Hell: For it is not consistent with his Deity, and with that which he has declared of himself, that Wicked Men should go unpunished; for else all the precepts and incitements to vertue, all the deterrations, and threats against Vice, would not

only be of no effect, but meer bugbears to affright only the weak and less apprehensive. Thou wilt it may be say, that Vertue is in it self so lovely, that it needs no reward but it self: And Vice has its own horrors, an inseparable punishment: It is doubtless so. But man has lost his natural taste, and deviated, by force of custome, into a distrelish of things according to nature: So that were it not for punishment and reward the world could not subsist: Wickedness would have no bounds, the number of the good would be infinitely inconsiderable: Force, Lust, and Rapine would overspread the face of the earth: and therefore the ever wise God, who does all things in the best manner, and for the conservation and continuation of the World, has not only engraven in our hearts a liking of what is good, and an abhorrence of what is evil, but, finding those fiand writings of his in some measure defaced, has in all Ages and Countries, declared himself by positive Laws, severe threats, frequent and exemplary punishment, against the growing wickedness of man; so that it is a matter altogether vain, and frivolous, to think that sin should go unpunished, except where by hearty penitence, and steddy resolutions of amendment, with the performance of those resolutions, his wrath is averted, and his favour gained, which upon those terms he is always willing to afford, he having sworn as he liveth, *That he willeth not the Death of a sinner, but rather that he may repent and live.* Esteem therefore the impenitent Wicked, to be in the most miserable condition of all men; and that their seeming Prosperity is rather matter of lamentation than of admiration. For it is good for them to be punished here, [illegible]

nothing is of more difmal aſpect than proſperous evils, not only becauſe of thoſe who ſuffer thereby, but even of the Actors themſelves, who are reſerved for the more extream and durable puniſhments prepared for them hereafter.

Of Conſtancy in good Reſolutions.

I am now to ſpeak of Conſtancy in maintaining good Reſolutions, one of the moſt excellent, and moſt difficult performances of Man. *The good that I would, I do not, and the evil that I would not, that I do, becauſe ſin is ever preſent with me;* The Apoſtle ſo confeſſes in the Perſon of mankind: They who love innocency, and examining their own wayes, find this or that to be diſliked in the progreſs of their lives, and thereupon take Reſolutions of amendment, will eaſily confeſs the difficulty of this task, and wiſe men have eſteemed this conqueſt preferable, before victory over our enemies: Sin being our greateſt and moſt potent adverſary.

Yet I think they have ill compared it, for that Victory is far below it, whoſe cauſe is grounded upon ambition, deſire of rule, revenge, or gain, becauſe fighting is then not our duty, but our crime: And the Victory, whoſe fondation is a noble courage in defence of our Country, our Laws, and Rights, againſt haughty uſurpation and Tyranny, is in ſome degrees above it; becauſe its end is general good: this, a particular. But this by the way: 'Tis ſoon confeſt that he is the beſt man who has feweſt inclinations to evil: And that man how vitious ſoever he has been, who now determines his [illegible] takes reſolutions, and performs them, of

putting off all his vicious habits, is dear to Almighty God and his holy Angels, as having upon prudence and choice declined the opposite party, and listed himself under Christs Banner; 'Tis also much easier to continue the constant tract of goodness, which we have trod from our infancy, than to recover our selves when we have gone astray: Study this point, my Son, and when thou hast examined thy own heart, and found therein any wandrings from the Laws of Conscience, let it be thy task with great diligence to take up, and recover thy innocence, set thy self with vigour to it, for 'tis an undertaking thou wilt find great difficulties in. Let me advise thee to be especially watchful, when temptation and opportunity incline thee to a relapse: for then is the hour of battle, and shews of valour are but vain boasts, if they are not active in the instant of danger: Compliance with old acquaintance, yielding to the present instigations of passion: And insensible forgetfulness of thy promises to God and thy Conscience, these are the Rocks against which this Vertue is in danger to be Shipwracked: Remember God is thy best Friend, and therefore not be displeased, dependency upon him is certain, and never failing: upon others doubtful, and not to be relied on: Abide the inconsiderable blame of thy light Companions, rather than the piercing obmrgations of thy own Conscience: Think of the delight thou wilt take when thou art master of thy desires, and hast subdued thy vitious inclinations: What peace, what contentment at home; and above all consider, that one victory will make thee hardy, and more confident to undertake the rest of thy enemies, if any remain, to shake the resolutions off thy mind. 'Tis the

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greatest imprudence and cowardise, to go back from thy good Resolves, 'tis better thou hadst never promised, self conviction will attend thee. Thou carriest thy Jury within thee, whose evidence being apparent, what canst thou expect but judgment, and if thy own Conscience condemn what can acquit thee?

Of Secrecy and Reservation.

Open not thy breast too suddenly to thy new made Friend, it is sufficient that thou art faithful to him: Thou knowest not how times may alter, and interest may then make him thy Enemy; This is the great reason why wise men advise to have but few Friends, I mean intimate ones: In the worlds infancy and innocency, there was no need of any reserves, every mans breast was and might safely be open to all: till propriety, and the various self concerns of men, made us all draw several ways, and every man labour to fill his own Barn. Brotherly love, natural and common affection, being now scarce known, or not esteemed amongst us, puts man upon the the necessity of standing upon his guard, communicating no more to another, than is consistent with his own security. This do with caution, but not with moroseness, and too visible a distrust: with a sincere resolution never to injure any, and as near as thou canst to avoid being injured. I would not however have this Counsel prompt thee to play the Hypocrite: You know there is much difference between not speaking, and speaking what the heart assents not to. If thou dislikest the actions of others, as it would be unworthy in thee to sooth and flatter

flatter them, so is it dangerous to thy self to discover thy just resentments, until thou hast a fair and hopeful opportunity, neither should thy dislikes arise from doubtful and private sentiments and animosities, but from a sense of common detriment. Words unwarily spoken are past recal, let them not be drawn from thee by heat of discourse; thou mayest speak that suddenly, and unadvisedly, yea and without any design too, which may prove much to thy prejudice, and the disturbance of thy quiet; since others must be judge thereof, who peradventure bear thee no good will, and whose interest it is to quell and wholly destroy what may oppose, and those who do at present dictate their actions. There was a time *Sylla Cornwallis*, when all were good, and then praise was superfluous, they had motions and inclinations more excellent: Now men are so ill, that they deserve thanks who are good: and vice hath perswaded that to call naught, naught, is uncivil, and dangerous. Let not an opinion of thy own ability prompt thee to speak what is inconvenient; but let thy knowledg be seasoned with prudence. Few suffer by moderation, by rashness too too many: Be not reckoned in the number of the talkative, for they who are such are least regarded when they speak, and least retentive when secrecy is required. Let thy understanding always go before thy tongue, and thy Conscience with thy understanding. 'Tis a sign of great weakness to covet being heard, or to be almost sick until thou hast vented thy mind, as if praise were due to talking; speak what just occasion, and the subject invites thee to, and not too forwardly that, but rather at the desire, and importunity of others. 'Tis a great advantage

vantage to speak slowly, which therefore the ancient have before the youthful, and is commonly a fruit of wisdom, and experience. 'Tis a difficult matter to an honest mind, when it meets with a base servile Spirit, crafty in designing mischief, selling his Soul and Conscience for gain, and preferment, slighting all ties of Religion, and the Laws, regardless of the good of mankind, and instrumental in the introduction of all his evils, it is almost an impossible thing for a free and sincere heart to contain himself when occasion is offered, and provocation given; I do not therefore advise thou shouldest at all such times be silent, but that rather thou shouldest both speak and do, when a fair opportunity shews it self, but poorly and out of passion to throw away thy own life, and put thy self into the Trap, his baseness set for thee, is an effect of indiscretion and untimely courage, than which nothing can more gratifie the ends and designs of those who lay the snare, and would make thy own Mettle thy destruction. Be advised and deliberate in things of this nature, since it is not only the concernment of thee and thine, but of thy Country also.

Though I would have thy mind so well established as to be a Law to thy self, preserving thee from the violation of all other Laws, yet I would have thee give them all a true and just esteem. 1. The Law of the Creation, which is the Law of God, and usually called the Law of Nature: Offer no violence as near as thou canst, to any part thereof. 2. The Laws of Christ; conform thy life as near as thou canst thereunto. 3. The Laws of thy Country made for conservation of the just rights of the Inhabitants thereof, and to secure the peaceable, and innocent from

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the crafts and injuries of great and wicked Men: In defence of this Law, as a Servant to thy County, joyned in a common Bond with the rest of thy Country-men, thou art ever to be ready in a Legal and regular way, when wicked men shall labour in the subversion thereof. Thou wilt find it however necessary amongst those Laws to distinguish between what are radical and Fundamental; and those, which are since made, especially if in opposition, and to the subversion of the former: Our fore-fathers were more sincere, regardful of common good, not broken in to factions and parties, but guided by a just indifferency towards all, and therefore made such Laws, as they conceived would be perpetually good, notwithstanding all emergencies, the variations of times, circumstances, and occasions whatsoever: Thou shalt therefore esteem them as the touchstone of what ever shall succeed them, or be made *pro hic & nunc*, in doing whereof thou shalt but guide thy self by the reason of Parliaments, who from the reverence and esteem they have had to those ever sacred and inviolable fundamental Laws have in multitude of Acts declared, that all Laws, made against *Magna Charta*, (one of the best instances we have of the fundamental Laws) are void in themselves, well knowing that the chiefest Bulwark against corruptions incroachments and innovations, was the preserving inviolate, the Dignity and Majesty of those Sacred Laws. Which was also the opinion of one of the sagest and most renowned Pillars of the Laws, which ever *England* bred, Sir *Edward Coke*, whose opinion in conformity with what I have expreſt, thou shalt find scattered every where through his Institutes; and whatsoever you find him speaking with quickest spirit, and heartiest

eſt energy, you ſhall obſerve it to be in ſome point or other that has reſpect to the conſervation of thoſe radical Laws.

Of going to Law.

As to Particular differences between man and man, be careful thou art not litigious, apt to incourage others, or ingage thy ſelf upon every ſlight occaſion, invited thereunto from ſome knowledg thou haſt gained in the intrigues, and irregular proceedings of the Law, which are not the allowed and beaten tracts thereof, but its By-wayes, which crafty men have found out to ſupport and maintain wrongful cauſes: As if the deciſion of what is right were not to be determined by the merit and equity thereof, but by cunning and fraudulent skill in its management: Whatever is gotten or ſaved by ſuch indirect courſes, may juſtly be expected to be a canker to the reſidue of thy eſtate, attended with a curſe unleſs thou repent, and make reſtitution. I would however have thee, knowing in the fair and juſt methods of the Laws, that thou mayeſt be able to ſecure thy ſelf, and adviſe thy Friends: Notwithſtanding which, Be as backward as thou canſt from going to Law; labour by all fair and gentle means, by a plain and particular demonſtration of thy right, and by the inſtance of Friends to perſwade with thy Adverſary; But if theſe will not ſerve, be moſt vigorous, active, and diligent in managing thy Cauſe, ſpare no coſt, procure the ableſt Lawyers to aſſiſt thee, and thy moſt prudent Friends to adviſe thee, uſe thy utmoſt endeavours, that others by obſerving thy diligence, and that thou art vigorouſly skilful in maintaining

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thy right, may ceafe to do thee injury; which courſe would them generally obſerve, and be aſſiſtant one to another, againſt thoſe who are contentious and injurious, (a debt which we all owe one to another, and all of us to our Country) it would the beſt of any thing give check to thoſe pert, pragmatical and oppreſſive Spirits, who confident of their own craft, and others ignorance, are encouraged, and hunt after occaſions to embroile their neighbours in troubles, and themſelves too, even to their impoveriſhment, and undoing, it being ſeldom found that perſons ſo diſpoſed, (though they may for once, or twice be ſucceſful in their evil practices) yet in the concluſion, their credit being loſt, and their means litigiouſly ſpent, their end is ſhameful and miſerable; ſuch a line of juſtice, has the juſt God drawn, through the courſe of all humane affairs.

To bear falſe witneſs upon Oath, is one of the greateſt Crimes man is capable of: *A man that beareth falſe witneſs againſt his Neighbour*, ſayes *Solomon*, c. 25. v. 18. *is like a Hammer, a Sword, and a ſharp Arrow*: Weapons that every way aſſault, and againſt which there is ſcare any defence; and therefore it ought to be puniſht moſt ſeverely, and almoſt unmercifully by the Law, becauſe it renders the moſt innocent man obnoxious to every evil, in his eſtate, liberty, and life.

Be not forward to make uſe of any witneſs, that thou knoweſt ape to ſpeak inconſiderately, or to thy favour, out of affection to, or expectation from thee: If thou certainly knoweſt it, and that he will not ſpeak the truth without reſpect to thy Perſon, make no uſe of him; for this though it be not a ſubornation of a witneſs, yet is it a tacit allowance

ance for thy own advantage of what thou knowest to be a falsity, which is against the ties of Justice and Honesty, and therefore, not to be admitted by thee: Though the chief guilt lie upon the witness, neglecting or going contrary to his oath, defying thereby the justice of God; abusing the Laws of his Country, slighting the reputation of Honesty; yet art not thou to be excused (although thou dost not prompt him to this) since thou connivest at a known falsity, and art the gainer by his Testimony.

He that warps in any thing, and is not tite to the rules of justice, will by degrees grow worse and worse, as occasion and temptation swayes him, and in time by custome fall into the highest pitch of injustice. It is one punishment which is annext to evil actions, more easily and with less opposition to admit greater, especially when security in defence of the former perswades thereunto: insomuch that there are few evil actions that men would undertake if they could at one prospect foresee, the consequent evils, which they seldom do, until either suffering brings on the remembrance, and horror of them, or the approach of Death, a time when their formerly neglected Conscience inforces an audience. But to the matter, Passion does often hurry men into differences, which animosites and Lawyers foment: And at last after long toile, much money, and time spent, and both perplext more at the irregular methods and proceedings in Law, than at one another, with shame they make an end of what they might more prudently never have undertaken. Be forewarned therefore, my Son, and use all handsome diligence to be at peace with thy Adversary

fary, and if thou dost abate something of thy right, and manifestest not a sheepish, but a prudent and rational compliance, thou wilt be no loser, either in thy credit, in the opinion of wise men: or in point of profit, considering the loss of time, and great expence Law Suits require, which you will soon know has often brought the two Clyents to be content with the Oyster shell, when the cunning Lawyers have devoured the Oyster. When you have a little way traversed the World, you will quickly find, that though our Laws (the common and Fundamental Laws I mean) are better than any Country enjoyes, for just distribution of right, and speedy determination, yet have the Lawyers for their profit, brought in so many intricate wayes of proceeding, that it is much better, if it may be upon any reasonable terms obtained, to prevent ingaging in Law, by a Friendly and equitable composure: which not only saves the expence and trouble on both hands, but prevents those animosities and feuds which long suits occasion, and which are oftentimes propagated from Fathers to Children through several generations.

Of Recreation.

Something of necessity you must allow your self, to swetten the anxieties and business of thy Life: But it is very fit that before-hand you consider what are the just ends thereof, and use it only in order to those ends: These are 1. The refreshment of the body, by convenient stirring it, and dispersing the humors, which otherwise would stagnate, and be a foundation for diseases: The caution here is, that instead of

of refreshing it, you do not wear and diminish it by spending too immoderately those necessary Spirits and moistures, which give desirable plumpness, beauty, and strength to the body. And this refers not only to the violence, and long continuance of exercise, but to the frequency also. Assure your self that what is beyond moderation, tends rather to the impair than improvement of health: I have known divers, who by using overmuch exercise in their youth, have acquired leanness, and impotence before age hath come on, and made the latter part of their dayes unhappy, through lameness and aches, effects (which they would not foresee) of ungoverned exercise. 'Tis very little that the body of man requires as to health, and you shall find by truest observation, that they live longest and in best health who use but very little: living temperately.

2. End of Exercise is the alievation of the mind, by imploying it in things of small moment, cheerful and pleasant, not requiring that intenenes and earnest thoughtfulness which business does, nor liable to so many cross, and adverse accidents: you must therefore exclude sports that require too great an intention of Spirit, either as being in their own nature difficult, or from the often using them, or the too long continuance of them, or from the loss that follows them, any of these frustrate the end of exercise: Remember that it ought to be but diversion, and as a *Parenthesis* to business: That by relaxing the Spirits for a little time, which else would too soon be exhausted, the convenient employments of life may more delightfully and vigorously be undertaken. Let me therefore caution thee, as having

ſeen the World before thee, and through the manner of my education, and ſpent life, been inabled to adviſe thee, to avoid theſe evils, in that which is miſcalled, Recreation; which if thou doſt not decline, will certainly procure thee much infelicity, and clog thy life with many unavoidable hazards, not without danger of Ruine in the end.

My Firſt Caution is, that whatſoever eſtate is left thee, or thou acquireſt, let almoſt the whole of thy time be taken up in buſineſs or reſt: Except an interpoſition of ſome little vacancies for diverſion, agreeable to the ends above mentioned.

They are therefore blame worthy, and very ill adviſed, who ſpend the greateſt part of their time in Sports, and Paſtime, as moſt of the Gentry of *England* do, and many others: who framing to themſelves no buſineſs, are every day caſting about how idlely, and as they call it pleaſurably to ſpend their time, in hunting, hawking, courſing, fiſhing, drinking, gaming, or other unprofitable wayes, and are ill at eaſe, and even ſick, till they have found Companions, ſo to paſs the day: All kind of buſineſs to theſe is irkſome: Their lives uſeleſs to themſelves, their Families and Country: Their minds unfurniſhed with neceſſary knowledg that ſhould make them ſerviceable in their Generation: Their Eſtates (of which they are but Stewards) miſpent, and they diſabled to provide for their younger Children; and all theſe conſequential evils, the effects of not being uſed from their youth to ſome uſeful imployments, unto which their great eſtates and as it ſhould be ordered, a generous breeding, with regard to common as well as particular profit,

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should and might well adapt them. Hence arises the degeneration of the people of *England*, in their manners, and vitiously acquired habits of mind; considering the influence the Gentry have (to go no further) upon the Farmers, and their under-Tenants. How unhappy has the frugality and industry of their fore-Fathers been, to acquire an estate for their posterities, thus misimployed, as the fuel of their idle extravagancies, and all because it is esteemed a kind of derogation, forsooth, from their gentility to be bred up in the acquisition of useful knowledg, or some profitable imployment. It shall be therefore my care, my Son, and I would have the same purpose transmitted by thee to thy posterity, to be ingaged in, and to be in love with business.

Consider here, that being used to, and expert in business, it will become at least as pleasurable to thee, yea far more pleasurable, than all the Sports the idle Gentleman imployes his time in: Thou wilt take great content in the progress and product of every dayes affair, delighting thy self at night in the contemplation thereof; and if thou meetest with any cross occurrences therein, being used to business, thou wilt know much better how to overcome the same, and free thy self from the extricacies thereof: Whereas the idle Gentleman, ignorant in almost all matters out of the road of his pastimes, is upon every little occasion disturbed, and distracted, and becomes often thereby a prey to a subtle Steward, or other Servant, or to the craft of a neighbouring Lawyer, seemingly his Friend, but indeed only his own, who is ever watchful, and glad of such an occasion. Now since that is to every particular person his pleasure, which he esteems so, it is bet-

ter by far, to propose before hand, upon advice thus given, to make that so to thee, which is also both creditable and profitable, than to place it in that which is altogether vain, and of no reputation, and attended also with numerous evils, such as thou shalt confess them to be, when I shall presently have recited them unto thee.

2. Let thy Recreations and Sports never be for money, or at least for no more than what is inconsiderable, and whose loss cannot be felt, nor beget in thee any trouble or anxiety: A thousand inconveniencies attends the Itch of Gaming; rather believe my experience, than be convinc'd by thy own suffering. Some of them (that thou mayest have the greatest detestation against it) I will enumerate to thee.

1. It is attended with the common evil of all other Vices, to bewitch the mind, and beget such a dotage thereupon, that when thou seest the evil thereof, and hatest it, thou canst not decline it: especially if thou acquirest any skill therein, hope of gain will then prompt thee on, even against thy best Resolutions.

2. It will make the business thou undertakest in the course of thy life irksome to thee, partly from the tickling pleasure thou wilt take therein, and partly from its having been a hindrance to thee, in the acquiring those abilities should raise thy esteem and make the eminent in thy profession.

3. It will be certain and very considerable loss to thee, for if thou gainest the craft of play, and usest false arcts to cozen and deceive, thou losest this way most of all: That is to say, the favour of God and esteem of good men. If thou playest fair, trusting

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to Fortune (beſides that thou wilt be liable to be cheated by others, who have made their livelihood depend upon it, and have no other ſubſiſtence, which ſort of fellows in this City numerouſly abound) in the frequency and continuance of play, thou muſt be a certain loſer: For reckoning Fortune but equal, the very incident expence of Gaming will eat thee out: and that this is true is demonſtrably evidenced, by the viſible decayes of all thoſe that uſe it fairly.

To this may be added the certain loſs of what thou mighteſt in that time have gained in thy honeſt imployment.

4. It diſpoſes thee inſenſibly to the being tainted with the other incident vices of Gameſters, as drinking, ſwearing, proneneſs to paſſion, forwardneſs upon every ſlight occaſion, and many other evils, which I hope in God thou wilt never find verified in thy ſelf.

5. Loſs of time, and neglect of buſineſs, and many miſchiefs thereupon attendant.

6. Blemiſh in reputation, and that for the moſt part irreparable.

7. Impair of health, which the perplexity of thy mind upon loſſes, neglecting due hours of feeding and reſt will bring upon thee.

8. Diſorder it occaſions in thy family, for want of thy conſtant eye and obſervance, and thoſe diſreſpects thou draweſt upon thy ſelf, by their taking notice of thy ill hours and inclinations.

Many other evils, clear and undeniable I might enumerate, but here are enough to let thee ſee, and make thee deteſt that hateful and moſt miſchievous

Vice of Gaming: Let me therefore upon my bleſſing warn thee, and from the tender affection, and true regard to thy good, beſeech thee, never to play for money; or not for any thing of moment: neither at Dice, or Tables, or Cards, or deſign to have any craft or skill therein: It will be a difficult, and almoſt an impoſſible thing in thee to forbear, if thou becomeſt dextrous at any Game, and therefore wholly decline them: I adviſe thee thus with the greateſt ſeriouſneſs imaginable: The fiction of *Ulyſſes's* men, being bewitched with the charms of *Circe*, is but an embleme of this, as of other things men account pleaſures: It is eaſier wholly to forbear than afterwards to decline. Remember likewiſe, how many uſeful things thou mayeſt be Maſter of, with the time is miſpent upon play, each of them creditable and profitable: Whereas the ſubtleties of play, are diminutions of repute. And what an imprudent thing it will be found to be, that after Weeks, Months, and Years ſo miſpent, the harveſt is only, ſhame, loſs, and poverty.

But becauſe I did adviſe at firſt, that ſome recreation might be neceſſary, you will expect that I ſhould mention what I would approve, and what are moſt innocent and convenient. To this I ſhall ſay, that it is not for me particularly to prompt you, but leaving the matter to your own genius: I ſhall only give ſome general rules, and ſo paſs this diſtaſtful Paragraph.

1. Let them be innocent, not attended with any vice, or blemiſh in the exerciſe thereof: and this can hardly be, if money be the incentive.

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2. Engage in no paſtime, that is to the ruine or hurt of any Creature, for conſider that the deſtruction of other Creatures was not deſigned for thy Recreation: And inſomuch as they have fears and ſenſe of pain, if by degrees thou becomeſt inſenſible thereof, thy tenderneſs and humanity will in time degenerate into fierceneſs and cruelty: Many Sports are comprehended here, to which depraved cuſtome, and inconſideration, will as others incline thee, if a Fathers commands, cannot prevail, or the early and free uſe of thy own underſtanding.

3. Not too violent: as *Tennis*; and ſeveral others, as they may be too earneſtly and too long uſed. Theſe I prefer.

Moderate Bowling, for ſmall matters, at ſeaſonable times, and not too frequent; Shooting with the Long Bow, in the fields, with the ſame cautions, and ever in good Company: But above all I prefer walking with a Friend or good Companion: Sufficient and the beſt exerciſe for the body, chearful alſo, and profitable for the mind: there, if they be of the ſame faculty, may be diſcourſed any part of their Art, their late readings, and more profitable experiences: There one may aſſiſt the other in any difficulties or intricate occurrences: There may be diſcourſed any point of Religion, of true and legitimate policy, of Morality, of Hiſtory, of the humours and misbehaviours of men, of the excellency of Truth, Friendſhip, Vertue, or whatever elſe offers it ſelf a ſubject of profitable diſcourſe, or inoffenſive mirth: And how much this is beyond the unprofitable vanity of other paſtimes, when thou canſt well exerciſe thy reaſon, thou wilt eaſily

conclude; This is a Recreation that thou mayest use within doors also, when bad weather forbids it without: A Game at Chess, because it rarely is for money, neither depends upon chance, is allowable; but I would advise it should not be too often, because it too much intends the brain, and the end is but victory: in acquiring which either at this or any other Game, let it be with as little regret and disquiet to thy Adversary as may be.

Of Gentility.

Esteem not of Gentility, from the advantages of title or wealth, but from what the word imports, kindness, affability: readiness to do every body good, and care to avoid the doing any body hurt: and especially regard integrity, and sincerity of mind; These are worthy and generous qualities: and will certainly render a man the object of all mens esteem; They are properly the mans own: Others are but properties left to thy Family, notwithstanding which, a man may no more truly be a gentleman, then a Kite a Pidgeon, though with Doves Feathers, or a Wolf a Lamb, though in sheeps cloathing. His wealth enables him only to perform those good Offices of Charity and Munificence; which the poor cannot execute, but the real grounds of that denomination are the vertues of the mind. 'Tis therefore in every Mans power to be a Gentleman; 'Tis a matter of merit not of birth: 'tis to be esteemed and preferred in raggs: whilst the meer Title is despicable in all its bravery, and Lordships. According to this rule guide thy estimation of others, and of thy self. And be not wanting to thy self in

in the acquisition of these good qualities, which are in thy own purchase; and which either supply the want of Wealth, or render it more useful to the owner and others.

The shame to this Title, are the sowre, morose dispositions: effects that arise partly from ill temper of body, but chiefly from Pride, and ignorance: These are so elated with the opinion of their own worth, that they think meanly of others: and thence despise them: or else envying the greater ability of others, malign them for that they are defective in them selves, not considering all that while, that no ability in the Arts, in any Manufacture or Science, is of equal weight and worth, with that eveness and composition of mind, that arises from the good qualities before mentioned: which whosoever has, need envy no man, and will certainly despise, afflict, or distaste none: but such as meanly esteem of Vertue, and scoff at the very being of Religion. A further shame to the Title of a Gentleman, are the proud and scornful, the luxurious, the debauched, the idle, and grosly ignorant: Who trusting and relying wholly upon the name derived from, it may be, worthy Ancestors, vainly think, that their Vices cannot lose, what the others vertues attained. Remember that God Almighty who is the most excellent being, and from whom all living things receive theirs, is yet full of gentleness, kindness, love, patience, compassion; and that notwithstanding all provocations; which may serve thee instead of all arguments to heighten thy indeavours in the acquisition of those qualities may make the retain the image of Gods likeness, and raise thee above that degenerated complexion which mankind has acquired from the heat

heat and extravagance of his unruly passions. Whether the title follows this disposition of the mind, is not material: The just respects of a few good men, are to be preferred before the common vogue, and the observance of those whose pride and ignorance renders them incompetent Judges of what is praise-worthy, and to be esteemed.

I am now to advise thee in two Particulars of great moment, the one in the choice of thy profession, the other of thy Wife.

Concerning the choice of thy Profession.

If it pleases God that I live until thou art grown up to a mans estate, I purpose to perswade thee, and shall endeavour to enable thee, for the practice of Physick: as also your Brother, as I would have you do some of your Children, that so there may not in any future age be wanting in this City (God protecting and blessing you) one of your name and lineage, bred up in, and professing the practice of that art. Not that I esteem so much the reputation of the name, or the Honour attained by such an acquisition (for I have often declared to you, that true honour has not its just rise from things without us, nor yet from the abilities of the brain, but the truth and sincerity of the mind.) But because I think it of very great advantage to the real attainment of some considerable perfection in the acquisition of an Art, to be educated by a Father therein, and both directed by him to avoid all the superfluous studies and readings, by which much time both by himself and others hath been lost, and directed also in the best practical method, and choice of the best Books

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for attaining the utmoſt accompliſhments therein that your limited Age is capable of. Beſides it is no ſmall reputation, (and conſequently an equal advantage to your being applyed to) that you are the Son of a Phyſician: It being preſumed that you have both the aſſiſtance of your Fathers knowledg, and your own additional acquiſitions.

Beſides theſe reaſons given you, why I would incline you to the profeſſion of Phyſick: I may add, 1. That is is a ſtudy of great latitude, comprehending particulars enough, to take up delightfully the whole time of your life, and that will be more pleaſant to you even in your old age: By means whereof you can never want delightful objects for your thoughts to be imployed upon, and thereby kept from other diverſions upon which the greateſt part of mankind, engage themſelves, to the great impair of their health, the loſs of their time and reputation.

2. 'Tis a profeſſion of everlaſting uſe, and the Profeſſors thereof if able and honeſt of good eſteem: 'Tis in the middle Region, not too high for the converſe of the meaneſt, not too low for the reſpect of the greateſt.

Conſider beſides that it is not over laborious to the body: that it has many priviledges, as exemption from Offices, and ſeveral duties both chargable and burthenſome: That it is of all others moſt independent, not ſo lyable to the viciſſitudes of times, not ingaged to declare it ſelf in vindication or refuſal of faſhionable opinions, taken up by prevalent Parties.

And Laſtly, amongſt other the bleſſed deſigns of our Lord and Maſter, this took up no ſmall part of his time, for he went about doing good

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and healing all that were sick: which though we cannot with certainty perform, yet according to that Sphere and Capacity God has placed us in, it is sufficient that we use an honest and careful indeavour.

If you should have many Sons, and that it be necessary to dispose some of them into other professions, observe these Rules following:

Avoid in chusing for them, those that are over laborious, and toylesome to the Body: for they occasion aches and diseases, and shorten life.

Avoid those which are dirty, and greasy, as a Tallow-Chandler, Soap-boyler, Cook, especially roasting one: *&c.*

Avoid those which depend most upon the vices, and ill Husbandry of the people, and which also by being their profession endanger the vitiating and debauchery of them who profess them: As Alehouse keeper, Vintner, Tobacco-Men, Srongwatermen. *&c.*

Above all avoid being ingaged in any thing that is vexatious to the people, I had rather you should be Cobblers, than Excise-men, Sergeants, Promoters, Projectors, or any other profession that depends not upon honest business, helpful and serviceable in its measure to others.

Lastly, be sure you well understand, and be well pleased in the choice of your Profession: Acquaint your Children therefore before hand with the conveniences and inconveniences of what they seem most inclined to, that so thy good Council may guide their judgments to the being ingaged in that they shall not afterwards repent of: For all actions undertaken with good deliberation, though they may miscarry, being subject to common casualties; yet in some mea-

measure satisfie the mind, beyond what is undertaken rashly and imprudently.

Now forasmuch as in all professions, it is expedient that some diversions should be interposed, to sweeten the business and toyle thereof, I think it meet (beside what I have mentioned in reference to the body in the Paragraph of Recreation) to advise thee concerning some particulars, wherein thou mayest in thy Closet, or more openly at home employ thy self, both to the refreshment and profit of the mind: as particularly, often in reading and meditating upon the Scriptures, and other good Books: for whatever care you have of your livelihood here, your eternal being hereafter is often to be thought upon: Nor is the knowledg of God and Divine things without its exceeding delight, when a mind well seasoned comprehends the same: This may be often performed with thy Wife, Children, Servants: And assure your self, that you will find much comfort in time thus spent, and in knowledg thus gained.

2. Another Diversion profitable and pleasant, may be the study of the Mathematicks: Especially of Arithmetick, Geometry, and Musick: Not too superficially, but radically, for though Fundamental knowledg be more difficultly attained, yet after the acquisition of some part thereof, the rest proves much more delightful, and is longer retained; whereas the superficial becomes soon nauseous, and through want of use in a little time vanishes.

By the way, design not to let your knowledg in these things end in speculation, but in what may be brought into use, and is of some commodity, or at least innocently pleasurable; which I would have

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to be the rule of your Choice, in selecting only such parts of those Sciences, as may serve you in some of your occasions, or create an inoffensive pleasure to your self, and Family, of this kind is Musick: of the other Arithmetick, which well to understand, qualifies a man, and becomes serviceable to him in almost all businesses that occur in his life.

3. The Third particular in which at leisure hours you may divert your self, is the reading of History, and gaining knowledg in the Laws of your Country: You will find these of very great pleasure and use.

In the reading History, let me advise you to these Cautions.

1. To decline those which are trivial, foolish, and full of falsities: Imprinting in the mind chimerical notions of things that never were, stories of Gyants, Fairies, Ghosts, and Goblins, Walking Spirits, and many such like appearances, which though meerly chimerical, having no being but in the minds of those who fansie them, have yet an ill effect upon youthful apprehensions, Creating frightful and unhealthy Dreams, making them fear the dark, and being alone, to the great affright and debasing of their Spirits, which should by truth and realites be kept vigorous and hearty.

2. Contemn the Reading of Romances, unless some very few, which are innocent, vertuous, and of good design, or which are purely Moral, and under proper names commend the Vertues, truth, and Religion to the practice of mankind: Such in particular is, Dr. *Ingelos Bentivolio & Vrania*, a Discourse not only excellently well written for accomplishment of those good ends he designed; which

I now mentioned: But purposely also, to substitute a useful discourse written in a Romantick way, in the place of what are more common than Bibles in many families, and Create in young Men and Maidens, false and corrupt notions of Government, Love, and Valour, the constant and almost only subject of those Idle Pens. For as to Government it usually supposes that all mankind is made for Princes, it justifies their Wars raised upon private animosities, or for enlarging of Dominions: it makes them usually absolute, unbounded by Law: and through the bewitching pleasure the youthful take in reading those Books, they suck insensibly those false opinions, which complying with the common designs of Governours, are not without much difficulty afterwards eradicated, making them in the mean time easily stoop to a willing slavery. Then as to valour it considers not the true ends thereof, which only can render it justifiable: Such are, defence of our Countrey, our Laws, just Government, common safety, or particular, lawlesly invaded: Whereas the Idol they set up in their Romances, has no regard to these things, but is made to do things beyond humane belief, and for ends as barbarous, as his Valour is prodigious. This also has no small influence upon the youthful that read them, in raising their passions upon every trivial occasion, and from a similitude they make of themselves, with the Romantick stripling, despise other people as vulgar, the Herd, Rabble, Multitude, who yet are in God Almighties esteem of equal rank with themselves, many of whom also have parts and vertues more eminent than themselves; the vices and debaucheries also of the rest, owe themselves for the most

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pent to the countenance, and ill example of the great ones. Then as to Love, the very writers themselves are ignorant of what is truly such; grounded upon Vertue, and terminated in the sweet effects of Conjugal amities, the production and education of Children, and the Government of a Family, which is the foundation of the Worlds continuance, and for the preservation of which God implanted that noble passion in the minds of Men and Women, this kind of love these Romantick vapours are ignorant of, crying up in place thereof an idle, phantastical, useless, impracticable affection, not without frequent mixtures of lustful amours, tending to the increase and nourishment of vain or evil concupiscence, filling the mind with busy and phantastical apparitions, and leaving them muddy, melancholy, and useless as to what is truly good and substantial: That notice of Dr. *Ingelo*, speaking of these Romances is very true, and worth your observation, *That looked upon with a judicious eye, they will appear to be full of the grossest indecorums of invention, as odious representations of Divinity, unnatural descriptions of human life, improper and prophane allusions to Sacred things, frequent and palpable contradictions, sottish stories, and in short all the absurdities of wild imagination.* Such also is the greatest part of Poetry both Ancient and Modern, and therefore my Son, be advised, and advise your Children, against not only so great loss of time, as is required in reading these Fables, but in avoiding the having not only your understandings misinformed, by the false representations therein, but your minds also poisoned, by the lustful, and vain insinuations there-

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In reading of History, 1. You are to propose the best end to your self, which is not barely to enable your self for discourse, but to be serviceable in your Generation, by gaining knowledg of what has been good and well acted by those who have gone before you; by acquainting your self also with the fallacies, impostures, frauds, usurpations, innovations, and whatsoever irregularities else have been committed by any of them: That so you may be able to resent and discover the abuses of those who are at present, and especially, to discover evil designs veil'd under fair pretences, and thereby rescue the weak and ignorant from those abuses the proud and crafty would impose upon them.

2. Tire not your self with multiplicity of Authors; but when you desire to acquaint your self with the transactions, Customs, Government, and manners of any Country, advise with those who are knowing, and learn from them who has best and most faithfully writ thereof, insisting chiefly upon matter of fact, and rendring impartially the grounds and secret reasons of all transactions.

3. In reading Histories, regard not so much the less remarkable and cursory passages thereof, but only what is material to the bettering of your manners, and that may be in some kind useful for the improvement of our well-being at home: The description therefore of places, of Palaces, great Houses, Churches, Monasteries, Cities, Rivers, the distances of Towns, and many such like passages, cast but a transient eye upon: taking notice especially of what is good, or evil in the Governours, in the manners, and behaviours of the people, judging

thereof by the instincts of nature, and the rule of right and unprevented reason.

Aim chiefly at the knowledg of what has been, and is now acted in your own Countrey: for 'tis a vain thing to be well skilled abroad, and ignorant at home. The end of reading the Roman or Grecian Histories, or those of any other Country, should be chiefly with reference to what is or ought to be done at home, without which respect the knowledg of Foreign matters is a useless expence of time which may be more profitably imployed.

5. Keep a Common place Book, in which as you read, recount all memorable passages, to which you may upon all occasions have recourse by an Alphabetical Index.

Lastly, divert your self with gaining knowledg in the Laws of your Country: Especially by reading some few Books that write fundamentally and particularly thereof; especially of Institutes, and other writings of Judge *Coke*; as also the usages and customs of *London* (whereof much is written) which being the chief City, and probably the place of your residence, will require some of your time, because to be totally ignorant therein, is to expose your self to many inconveniencies, and will render you disregarded and unserviceable to your neighbours.

I know very well that all these particulars I have mentioned and each of them too, are studies of great extent, requiring much time to attain a reasonable perfection therein, but let not that discourage you, since my aim is not at the acquisition of such a degree as those are to attain, who are particularly versed therein, and live thereupon, but at such a proportion

portion as may be a fair content and recreation to your mind, and enable you, when either your self or any neighbour or friend is to be ingaged and concerned therein, to suggest some fit course or expedient, and to be the better able to advise further, with those who are better skilled in the intrigues and difficulties thereof.

And thus much I thought good to suggest to you concerning those mental diversions which may take up your leisure Hours, in the vacances from the business or proper study in your profession, from which both pleasure and profit may be reaped, idleness and vitious imployments avoided. I now am to advise you concerning the choice of a Wife.

Of the choice of a Wife.

Marry not until thou attainest a confirmed age, and strength, for so thou consultest thy health and long life, and preserve thy self Chast, that thy posterity may be strong and vigorous, thy self in heart and fruitful. Before thou Marriest, see the way clear, that thou beest in a good condition to maintain a Family, and not necessitated to depend upon her dowry: In Chusing take good advice with Friends, and thy self, that is with thy reason and sound understanding, carefully avoiding the being transported with the outside of a Woman, whose inward graces do not answer external Beauty: You are not to Marry for a day, a week, a month, a year: but until death parts you. And therefore you are especially to look at those qualities which be pleasing to you, as long as you live.

These are the particulars I would have thee chiefly regard in the choice of a Wife. 1. That she be of a family of honest and untainted repute: for otherwise the stains of that stock thou ingraftest thy self into, will have if not a reflexion upon thee, yet unavoidably some tacite regret upon thy mind, which thou wilt find very difficult to remove.

2. Let her be of a healthy body, and derived from healthy Parents, for otherwise thou mayest justly fear, that their infirmities will be transmitted to thy Posterity.

3. Avoid in thy Choice, the Proud, Peevish, Subtle and Disdainful disposition: Thou wilt easily suggest reasons to thy self against every one of these: especially when you shall consider the sweet effects of the contrary vertues: The having a Wife that is prudently courteous to all, full of true affability, and meekness: Patient and impassionate, making the best of every thing that falls out: Sincere and plain hearted: esteeming nothing the better of her self or others, for Riches, Birth, Beauty, or other things without her: but shewing a decent kindness to all, and preferring how mean soever, those who are truly good and vertuous.

4. I need not caution thee against those who are tainted with any ill fame, for personal misbehaviours, men of ordinary prudence are cautious enough in avoiding such: Unless where they are ensnared with the allurement of external form, or some cunning and counterfeit behaviours. In this case the best way of prevention is not to make too much haste; Time, strict inquiries, and the assistance of friends, will soon discover the truth of things, and give thee to understand, how dangerous a quick-

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ſand thou haſt eſcaped, that for want of good foreſight, has been the deſtruction of many reputed wiſe men.

5. Aim not at thoſe who are reputed the great Beauties, but prefer the amiable with the good qualifications of the mind far before beauty. In our age it is an unhappineſs for Women to have too much of it, for beſides that it expoſes them to frequent viſits, thereby tainting their mind; it raiſes their own conceits too high of themſelves, and conſequently makes them not ſo fit to be Wives, as Women of more ordinary forms: Set not alſo too great a value upon ſome other acquiſitions, which have much the ſame influence upon them as Beauty has; ſuch are Dancing, Singing, witty Diſcourſe, too great promptneſs in Speech, acuteneſs in following Faſhions, frequency in Viſits and Entertainments; theſe are particulars, which it may be cuſtom, and the preſent ages inclination give countenance to, but they are ſo far from adding any thing to the happineſs of Marriage; that they rather are the unhappy occaſions of diſtaſts and irreconcileable breaches, too too frequently ſeen amongſt us.

6. It is as expedient alſo that thou beeſt as wary in entertaining one who is an opinionatrix in matters of Religion; unleſs ſhe has the good qualities in the third Caution mentioned: For if her mind be elevated thereby, and thou diſſenteſt, ſhe will have a mean opinion of thee, as carnal, and out of the ſtate of grace, and her affection will accordingly cool, eſpecially being ſteered by the reverend Paſtor or other crafty Sire, of whoſe Sanctity ſhe has more than ordinary opinion. Conſider it thus, that true Religion is attended with all Chriſtian Graces, eſpecially

cially Meekness, Humility, a low esteem of our selves, a just esteem of others: Whereas the little modifications thereof which are assumed for indirect ends, raise the pretenders to proud, and exalted thoughts of themselves, and contempt of other folks, therefore I thought necessary thus to caution thee as to this particular.

7. Let not Wealth sway thee, where there is not a concomitance of other things more essential to happiness. Yea let not want of an estate deter thee, where there are all other good qualifications; thou thy self being in plenty: Thy consent will every day increase by it; 'tis praise-worthy and generous; a benefit to the World; a practical information of the people, in preferring goodness before wealth: and lastly thou securest thy own happiness, in an obligation which cannot but have abiding and indelible influence upon the Virtuous.

Lastly be sure to please thy self in the person of her thou marriest, and therefore avoid the unwholsome and deformed: Thou canst not be mistaken, taking time before marriage, unless thou provest so unhappy as to let wealth, or some other by-consideration sway thee, even against thy own genius, and aversion: Remember the pleasure of wholsome, and handsome Children, remember the improbability of having any, where there is a secret and a real dislike: Remember what disgusts will arise in thy breast, when thou shalt see others happy, in a suitable match, in a numerous and amiable off-spring: Take all these things together, and before thou setteth forth upon this expedition, read over again and again the Memorandums I have here given thee, as the fruit of my experience and observation,

and

and which I have delivered unto thee, in hopes to make thee in this particular truly happy.

The happiness of a Married life requires that both be good.

But it will not be an expedient sufficient for the procurement of thy happiness, to have chosen a good and vertuous wife with the best qualifications above intimated, unless thou also prove as fit and suitable a Husband: For though thou canst not be happy with a bad one, yet thou mayest so demean thy self as to be very unhappy, though thou hast a good one: Thy own vices and vanities, will in the continuance and consequence of them, bring many evils upon thee both as thou art a Husband, a Father, a Master of a Family: As thou art a Husband if thou debauchest thy self, becomest a Drunkard, a common Gamester, negligent of thy fame, and thy calling, besides the evils, more immediately will attend thee, thou wilt by degrees sowre the good disposition of thy Mate, and turn thy sweet nourishing, and delicious Wine into Vinegar: Thou wilt bring upon her, Melancholy, and Sickness, cool and lessen, if not totally extinguish her affection; for there being in all naturally implanted, self love, and desire of good to our selves, what reason is there you should expect a permanency of her affections, when through your default she is made most miserable. For what ever humor and obstinacy may perswade you to, yet love is naturally the off-spring only of love, and you will but vainly exact it from her as her duty, when notwithstanding the mutual obligation, you have broken all the ties, and by a vitious and

imperious carriage (which usually follows it) you incite her to a relation of those respects, she would otherwise inviolably have maintained. You must remember that you marry not a Saint but a Woman, that you have past your promises as well as your Wife, that the Tie is equally obliging, and withal ask your self whether if she were become so vitious, so neglectful of all the parts of her duty, you would not think it unreasonable that she should expect any degree of affection from you, having done all that lay in her to sink you into irreparable Calamities.

Consider further, that if through your default, the temper of her mind and constitution of her body be perverted, (which should indeed by your sweetness be improved) you are justly to be charged with all the ill effects that may thereupon ensue, which will be no small burthen to your Conscience, and a certain diminution or destruction of all the contentments which would otherwise flow from that relation.

A Vitious Father seldom makes good Children.

2. Your Vitious habits will not only have an influence upon your Wife, but your Children also; for how can you then be capable of the due oversight of their education; and giving them those good instructions which are necessary for forming and fashioning their minds, and seasoning them with fit principles of Religion and Vertue: What power also can your instructions have, when as they grow up, they shall discover in your own life, vitious practices contrary to the instructions you give them;

them: 'Tis by all allowed, that practice and example perſwade much more powerfully than precept: and therefore it will be certain that they will every day warp and decline that original innocence, and good nature they are born with, by obſervation of your daily deviations: How can you implant and cheriſh in them that Reverence they owe to God, that love to honeſty and vertue, they cannot but perceive you contemn, by practiſing contrary thereunto? So that ſince the happineſs of man in his poſterity, is not in having Children, but in having good ones, you muſt never expect a participation in that bleſſing, when you take a courſe that can in no reaſon produce other than the contrary. You will find it (as the World is conſtituted) a difficult matter to ſteer them right, with the utmoſt care a good and prudent Father can uſe: what little hopes then will remain, when there is not only a neglect of the paternal duty, but your own perſwaſive example, to hurry them into vitious extravagancies? It is not force, and a rude hand, that faſhions the mind, you ſhall find, looking with an unperverted eye into the World, and examining things aright, that when Parents are playing the Beadles with their Children, that for every laſh the Parents (it may be paſſionately or humerouſly give them) they deſerve ten themſelves, were the cauſe fairly pleaded, as either fooliſhly beating them for trivial faults, by other means more eaſily amended, or for ſuch faults, as they themſelves, either for want of good inſtruction, or by giving bad example, or ſome occaſion thereunto have thereby produced. This is indeed one of the greateſt cauſes of the Worlds perverſion: And therefore my Son, for the ſake of your ſelf and

Wife, whose felicity is here much concerned, for the respects you owe to your Children, (who will owe more to you for good education than their lives, for 'tis better never to have been born than to be vitious) and lastly for the common respect you owe to your Country, and to mankind, whose integrity is preserved by the good of particulars, be circumspect in this, and careful to discharge your Paternal duty, by preserving your self in a fit capacity, both for seasoning the minds of your Children by prudent instructions, and affording them the more powerful incitement, from your own well led life, and laudable example.

The concernment to the Family, that the Master be a good Man.

1. A Vitious man can never make a good Master of a Family: The good will either be corrupted by him, or with detestation leave him. You are not Master of Slaves that you can force to serve your will; God be praised, the Law of *England* knows no such tenure: But of Servants by contract, who when they are admitted, you are tacitly charg'd with a care of them, not only to afford conveniences for their livelyhood and external support, but 'tis a duty incumbent upon you to form and fashion their minds with a love to all that is good, and Honest. This you are obliged to in several regards, as,

2. Out of respect to the good of your Country, of which Servants are a numerous and considerable part. And therefore it is a deserved blemish upon Masters if their Servants fly out into unworthy acti-

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ons, unless they can manifest that they have not been wanting on their part to teach them better, and afford them the benefit of their good example.

2. If on your default or ill example your Servants grow depraved, you are to be charged with their crimes, if not in *Curia humana*, yet in *Foro Conscientiæ*, and before the Divine Tribunal: This is a position that I confess may be extended further to Magistrates and Governours, but that however lessens not the verity and validity of it, since it is grounded upon this just Maxime, That all crimes have a reflection of guilt upon those who by their Authority and power, being implyed in their charge, might have prevented, if through supine negligence, or their own incouragement they promote them. The neglect or inanimadvertency of this rule takes not from it its essential verity, and therefore think not, that since you might by your good management of your self have made your Servants good, you can become guiltless, if in default of your care they become otherwise.

3. A Man by his vitious life loses the respects of his Servants, the truth and reality of their Service, and grows into their contempt: For indeed nothing renders a man cheaper, and lower in esteem than vice: Honour is the reward of Vertue, and though a Vitious man may think to have it by the prerogative of his Mastership, yet he but deceives himself, he may have upon him-service, but little of the heart, they may be obliged by interest but never by affection, which is the production of the truest service. I know the Apostle advises Servants, contrary to this, That they should discharge their duty well even

even to the froward and perverſe: But where will Servants ſo qualified be found, or if they have attained that Chriſtian and honeſt diſpoſition, how long will they ſtay under the roof of thoſe, the ſight of whoſe evil lives are a vexation and grievance to their Spirits? If therefore a man expects to be well ſerved, Let him ſhew a juſt regard to thoſe that ſerve him: Let it appear to them, that he intends their good, by paying duly their wages, affording them reaſonable conveniencies: forbearing froward and paſſionate carriage to them, giving them prudent inſtructions, ſuch as tend to the improvement of their knowledg and bettering their lives; and laſtly let him not ſpoil all by expoſing to them the daily ſight of his own vitious habits, invalidating thereby all that he otherwiſe ſayes to them: and rendring him cheap and of low eſtimation among them. The almoſt univerſal complaint of the ſcarcity of good Servants, their negligence, indiſpoſition to buſineſs, their Pride, Frauds, Purloynings, and other debaucheries, will upon a fair ſcrutiny be found to be the product and imitation of the ſame vices in Maſters and Miſtreſſes, and therefore the redreſs and reformation muſt begin above, and from thence derive its influence to thoſe who are ſubordinate and but imperfectly tranſcribe their Copy.

Of Boldneſs or Confidence.

I will ſpeak to thee now of ſeveral occaſional matters, and firſt of Boldneſs or Confidence. It is counted a fault in education to ſee Children bashful: 'Tis what Parents count their Childrens ſhame, and their own: My opinion of it is quite otherwiſe, when

when it does not proceed from debauchery, or universal ignorance: I judg it a mans great honour to take upon him no more than his skill fully reaches to, sometimes fairly to profess his ignorance, and where he knows to express it civilly and modestly: Nothing gives a greater value to his knowledg. What though the greatest part of mankind are shallow in judgment, and weak in Courage, and consequently apt to be wrought upon by the confident; 'tis a poor despicable victory, and of short continuance: As appears by the little and fading repute of Mountebanks in Physick, State matters, or whatsoever profession: Acquire my Son, real worth from thy Vertue and Honest life, acquire it also in thy profession, and let thy actions of desert gain thy esteem, and not thy vauntings, or confident extollings of thy self. The Bashful are every where thought to have more than they shew, the Boaster suspected ever to have less: However use neither one nor other for advantage, but depend upon Gods blessing in the constant practice of honest dealing, and acquisition of solid skill: The Bold appear best at first incounter, but gradually lessen, till they vanish to nothing: Nor is any thing more contemptible than ignorant confidence discovered in its failings: Whilst the esteem of Persons, of real worth daily increases, and indears it self.

Of Ceremonious behaviour.

Concerning Ceremonious behaviour; the less of it the better: it implies a defect of real worth, and where it is studied and affected, is very despicable, is has to the real prejudice of mankind, justled honest

neſt and plain dealing out of practice and eſteem: In lieu of it my Son, I would have thee uſe a natural and free civility, giving every man his juſt due and reſpects, eſpecially where deſert claims it, though in mean condition: They who are Ceremonious, aim therein at their own fame or advantage, whereas decent civility is a debt due to others, and terminated in them. What can be more unworthy and derogatory from manhood, than to expreſs an outward reſpect, and fawning, where there is no reality in the heart, yea and many times a diſlike and abhorrency of the perſon we ſeem to honour? Guide thy ſelf in this particular by the rules of Honeſty and Juſtice: Let thy converſation be plain and courteous, ſhewing alwayes a diſlike of the Vitious, and undeſerving, plainly but candidly, where it may be done with ſafety to thy ſelf; to reclaim as much as thou canſt but not to irritate, and that for the common love to mankind, and to Vertue.

They who are moſt ceremonious, do commonly little regard more worthy matters, they are either ſuperſtitious and ignorant, or crafty and deſigning, and therefore 'tis a practice moſt uſed by Statesmen and Courtiers, who aim at advantages by it, and who though they are great explorators of other mens hearts, keep their own skreened with the outſide of Ceremony, and art of obliging: Good men are of another mould, they do not hide their hearts in the formality of their carriage and expreſſions, but intend to be known by them; Reſervation being for the moſt part an argument of ill intentions, and ſeeret friends, than which nothing has more debaſed and unmanned us, and will in time make us, as it has done ſome other Nations, a Proverb to expreſs fal-

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ſhood by; I would not have thee therefore, my Son, to ſtudy and affect any particular carriage, but to let it naturally flow from the integrity of an honeſt heart, and a will to do no man any wrong, and thy ſelf only juſt right: Let thy behaviour therefore be free and unaffected, manly, agreeable to the Laws of thy Country, hearty and conſonant to the juſt regard thou beareſt to the good and well being of mankind: Leave the other to men of outſide, apes, paraſites, falſehearted Courtiers, to the deceitful, ſuperficial, ignorant, and impoſtors.

Of Deformity.

They who are deformed are rather to be pitied and gently uſed, than deſpiſed or therewith reproacht: For it being no crime in thoſe who are ſo from the birth, or through ſome chance or overſight of Parents or Nurſes, it ought not to be urged, or taken notice of, without meriting thereby our ſelves to be ſo deformed: We uſually ſuppoſe that the minds deformity goes along with that of the body, but that is uncertain, and therefore never to be reckoned as a ſign, though ſometimes it may be as a cauſe. And this is uſually through our own default, for we by imprudently obſerving and reproaching it, raiſe in them thereby a froward, and revengful Spirit, which ſetting their brains too often at work, makes them ſubtle in replies, and diligent in ſpying out other mens faults, that they may have wherewithal to recriminate. Be tender therefore my Son, in this particular, in juſtice they ought to have more reſpect than thoſe who are not ſo, as well to compenſate and alleviate the misfortunes of their corpo-

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ral defects, as also to prevent the distortions of their minds, which are justly chargeable upon such uncivil advertencies: The deformities of the mind are ever worse than those of the body, not only as they are the fruits of our own choice, and justly chargeable upon our selves, but because the Deformed in body are sufferers, but those of ugly minds are the doers of evil: When thou seest therefore any Deformed, be more than ordinary civil to such, to avoid all occasion of their distast; and tacitly give thanks to God that thou art not so: Or if thou chanceſt to be so in any particular, let the goodness and excellencies of thy mind, conciliate every bodies kindness towards thee, which is the best way of overballancing any Deformity.

Of a single Life.

Concerning a single Life: It is of two sorts, that which is so with resolutions of Chastity; and that which is grounded upon abuse of Liberty. As to the first I have little to say, it being seldom in our Countrey the resolve of Men: of Maidens it is often, upon sincere love not succeeding, or the difficulty of finding a Companion to liking; or from observation of the unhappiness of cross marriages, and their fears that theirs may be such. For the other sort I would by no means have thee to be one of them, either from taking too great a liberty, or upon any other account, except disability of body, or Purse: If by any accident thou growest impotent, make not another miserable, and thy self much more, by Marriage: To Marry where there is no present or probable means of maintaining the unavoidable

charge,

charge, occaſions frequently ſuch inconveniences, as will ſoon cool affection, and lay a foundation for future ſorrows: This however is ſpoken with ſome allowance, for it is common in the World where exigents happen that by doubling of induſtry, and practiſing neceſſary frugality, preſerving eſpecially the deſerved reputation of every ſort of honeſty, ſmall beginnings ſoon grow up and ſpread into handſome Fabricks, making up a decent part of the ſtructure of the World: But this is commonly where there is either ſome ſmall ſtock of Money, or credit, or of that which is fully equivalent, ſignal fidelity, joyn'd with the real skill in ſome neceſſary function or employment.

For the licentious who not only avoid, but declaim againſt Marriage, as an Abridger of their natural liberty; I would have thee abhor their Counſels and company, as a ſort of people from whoſe Society nothing is gained but propenſions to all ſorts of vices, and certain loſs of honeſty and reputation. You muſt reckon that but an ill reſolve that is grounded upon what is Vitious: Which is of ſo ill credit amongſt men, that 'tis a ſhame to uſe arguments for its defence. That Marriage is agreeable to Nature, it appears, for that Men naturally would chuſe their Mates, and were not their natures perverted, would live Chaſtly and Honeſtly with them, though there were no divine or civil inſtitutions for confirmation thereof: But where both theſe are, and are of high eſteem, there to abandon them upon a pretence of a meer imaginary right and liberty, is no doubt the height of folly, and is attended with numerous evils, the juſt puniſhments of ſuch extravagance: Again, what danger do they continually run, in expoſing

their bodies to the hazzard of a diſeaſe of all others the moſt noiſome, painful, and opprobrious? For ſince they muſt be ſlight and vitious Women they frequent; what aſſurance have they, but that at every contact, they may receive that infection from them, which has been imparted to them from others? and that heightned too by the uſe of Mercurial and Antimonial Medecines, too frequently ingaged in the cure of that diſeaſe. To have either no Children, which is the common caſe of ſuch extravagants, or ſuch as they ſhame to own, and upon whom they leave a blemiſh, both in the Childrens, and the Worlds eſteem, and of whoſe education (for want of an orderly and regular life in themſelves) no competent care is taken to prevent thoſe diſpoſitions to vice, which both on the Father and Mothers ſide, may well be preſumed to be tranſmitted to them: Theſe forſooth are ſome of the bitter fruits of that ſweet Liberty they dare ſometimes plead for, when through a long practice in vice, they have quit ſhame and modeſty, (the ourworks of Vertue) and impudently profeſs, what at firſt they timorouſly and covertly undertook, and are therefore declined by ſober and wiſe men, who eſteem their Society a blemiſh, and warily caution all their acquaintance to ſhun them, as no leſs contagious to their minds, than a blot to their reputation. That weak objection of theirs which is ever ready in their mouths, of the numerous cares, griefs, afflictions, which attend a married life, which to avoid they account prudence, and a true effect of the exercise of reaſon; they are groſly miſtaken in: For God Almighty has ſo abundantly overballanc't thoſe cares with the ſweet enjoyment of a married life, of the

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sense and relish whereof, these by their doting meerly upon sensualities are wholly deprived, that they are undergone with much content and delight, except where some vitious habits interpose, producers of want and necessities; otherwise where men do soberly, prudently, and with a competent industry ingage in business for the maintenance of a Family, a thousand pleasures at home daily shew themselves, sweetning and rendring easy all the toils of business. The Creating Woman a meet help to Man, besides the propagation of the World, respects the sweetness of converse and Society, the mutual assistances that are to be given to each other, in sickness, and all the cross accidents of life, her housewifery, and careful providence, in governing the Family, educating the Children, assisting with no despiseable advice, and comforting in all afflictions: On those depends the honour, the content, the felicity of the Husband, blessings which the licentious were never acquainted with: who instead of love meet with flattery and falshood, which when means fail shews itself in contempt, railings, and treachery: Instead of affectionate and hearty care, meet with self-interest, and respect, which upon occasion and temptation breaks out into disdain, reproach, private robbery, and too frequently into secret Murder: For those who have sold their honesty for gain, will not stick for the same traffick to venture all. And therefore how miserable are those deluded people, who part with so much of real and solid happiness, to purchase misery, and the extremest hazard even in this world can make them. God therefore my Son, that you are cautioned beforehand, and be wise by Counsel, rather than by sufferance.

Of Expences.

Of Expence I now purpose to advise thee, being a matter of no small influence upon thy happiness or misery: The world you know is full of people, a small part whereof by fine arts, or as the fruits of Paternal frugality, industry, and lucky opportunities, have gotten into their hands the fat and plenty of the Land: so that the poorer sort live upon the sweat of their brows, in their daily labour: The middle sort, of which number I suppose you may be, though they are not so anxiously put to it, living more upon the ability, and artifice of the brain, than the toil of the body; yet without care and good husbandry these find it a difficult matter to acquire, preserve, or increase an estate, and consequently to provide well for present occasions, devouring casualties, and laying up a competency for posterity. It is expedient therefore thou should'st so manage and moderate thy expences, as neither to deny thy self [illegible] thy needful conveniences, with due refreshments to sweeten your [illegible], nor yet to bring upon your self a yearly diminution, and in time a certain decay of estate; the consequence whereof, will be either to render thy life Melancholy and disconsolate, or to weaken thy honesty by the assault of pressing temptations, which though it should stand unshaken against all storms; yet it is better (human frailty considered) not to bring it to the conflict, where pressing necessity takes part against it. Let me advise thee therefore against the common vanity of Men, not to place thy happiness in too much finery, or in the imitation of others

others above thy quality. Remember that true reputation is not grounded upon things without, but in Honesty, and Wisdom: What sober men are there who do not prefer a well governed and prudent man in plain habit, and that provides answerably for his Family, without base pinching, and penurious saving, before a flaunting prodigal, who Comet-like makes a present blaze, and draws the eyes of wondring people to him, but in a short time vanishes into air, and his memory with him? Let not (as the custom is) thy expence rise with thy gains, at least but to a moderate proportion, for if what thou hast already got be uncertain, how much more is the continuation of thy gettings, where there are 1000 ways to beget a discontinuance. 'Twill be a trouble to the mind to be forc't to lower expence, when your own vanity is the occasion of it: for what is the effect of common casualty, and calamity, (to which all mankind is liable,) should not bring down a mans esteem in the opinion of others, and that straitness which is occasioned by it, we should chearfully bear, and ought indeed, not only to pity, but readily to assist: in others for 'tis certainly in this sense, in what ever other that man is said not to be born for himself. 'Tis needless to give rules for the just proportion of your expence, some have done it to the one half of your income, others to a third, as my Lord *Burleigh*, and Lord *Verulam*, making thereby provision for casualties, and for posterity: 'Tis well where it may so be done; but that is only for great estates: In the main be careful that at the years end, all charges defray'd, you are growing, and find a competent and pleasing increase, so that year goes chearfully round: But if you get much and raise your expences

answerably, at *New years* day you are but where you were the year before, and all your toil and labour amounts not to so much, as less gains with honest thrift, and rational parsimony would have advanced; and then every casualty will be a plummet upon your Spirit, and when Portions are called for, and you have not wherewithal, your Children with your self grow Melancholy, and peradventure vitious, which is the case of most of the gentry of *England*, and of very many improvident Citizens.

'Tis a good caution of my Lord *Bacons*, that if you shew upon some great occasion, some extravagance in expence, it should be in such cases as do very rarely, perhaps once in an age happen, not in such as may grow into a custom, and be a constant charge upon you: Neither would I advise you to such a lanching out, if you can prudently avoid it, which in your middle estate may certainly be done, for many are the inconveniences of such high expence, and especially because it raises an opinion in your Neighbours that you are wealthier than you are, which is of ill consequence: and it heightnens the minds of your Children, who with all prudential cautions should be bred up to a love of decent thrift and industry, whose warm youthfulness will be ever apt to fly out, especially if their heat be blown up by your improvident example.

Consider not expence by retail, but in gross, or but in pasant: only so far as to keep it within the bounds thou alloweſt in the main for the year; for what matters it how thy wood, thy coals, and other waſting materials consume, if the waſte exceeds not the proportion thou alloweſt, or canſt be well content to bear: This was always my practice, the

the other I esteemed too troublesome, and pedantick; of no use unless to trouble the mind, and engage it in a vexatious trifle: 'Tis expedient however to be so far circumspect as to prevent waste and fraud, to which Servants (being concerned to avoid them by the ties only of Conscience or reputation, now little valued) are too inclinable. This is however to be done in such a manner, as may effectually prevent them, and not shew too low a suspition, which when there is just ground to have, remove it speedily by discharging the person suspected (otherwise thy mind will never be at rest), which fairly do upon some other occasion, unless the matter be very apparent: and then 'tis goood to be plain and express, and take some pains with the offender, by discourse and good Counsel, as well to reform the guilty, as to preserve other persons from the like sufferance. When thou art married commit the care of those matters and the overlight of particular expence to thy wife, for whom it is a meet imployment, and diversion, who will be ready to advise with thee upon all emergences extraordinary.

Of Tobacco.

Now I come to the consideration of that which from custom, and the reputation of many of those who are eminent for sobriety and wisdom, who use it, has so strongly planted it self, that it is lookt upon as an effect of humour and moroseness to decry it, I mean the use of Tobacco, which I esteem a great enemy of health, and long life, and not only of the health of the body, but to the dominion

of the mind over the impetuosity of desires, and its victory over assailing Temptations. Let me injoin thee never to use it, believe my experience and the reasons which now follow.

1. It is not rational, that any man should use his body to any thing that may beget considerable alterations in it, unless he be probably assured before hand, that it will be for the better: Very few are so of Tobacco, since it is generally taken up, without deliberate advice, consultation with such a Physician as is an impartial Judge in the case; or Friends of much experience. The common motives being either conformity with others, misled by prevailing custom; or a false conclusion that there must be at least inoffensive pleasure, if not profit in it, because it is so generally used.

2. It impairs the appetite, few that use it eating with a natural gust and relish, refusing for the most part meats of mild and nutritive juyce, and desiring those which are acid, salt, and spicy: which only have smack with them: whereby their blood and nervous juyce becomes sulphurous, hot, and productive of such kind of diseases. They desire also high and spirituous drinks: which give an additional flame to the Sanguineous mass. Hence for the most part it makes the body lean, the sweet juyce being drawn off from the Muscles, unless in such as drink much; and to them also as great and many evils are attendant, as Feavours, peripneumonia's, tremblings, soporous effects, the Apoplexy, and also the Stone, and other diseases also, especially those of the nerves and Limbs.

3. It impairs the memory, drawing away those sweet and convenient moistures from the brain, that

that were designed to bedew and irrigate it, and so renders it uncapable of receiving impressions from sensible, and intelligible objects: This is a generally confest detriment arising from it.

4. As to the mind, by sharpning the blood, it begets an easy, and unresisting subjection to passions, a facile compliance, and yielding to vitious temptations.

5. It much indispose us for business, both by dulling the animal faculties, especially the memory, as also by rendring all business tedious to us, where the opportunity of taking Tobacco is denied: and making men neglect business and lose opportunities.

6. It renders many men less capable of getting Children, especially hot and dry bodies, by withdrawing from the brain and nervous parts, and evacuating that which should *suppeditare materiam seminis*: give bulk and consistency to it: provoking also a too frequent excretion thereof. And whereas every man ought by studying his own Temper, use all diligence to have healthful, strong, and well proportioned Children, which are a blessing to himself, and an Honour to his Country: The use of Tobacco for the reasons above given, disposing him to many sicknesses, propagates the same to his Children, and consequently to his Childrens Children for many generations.

7. It becomes by the continued use thereof, its own punishment as most other vices are; *Pharaoh* first hardned his own heart, and was then punisht with hard-heartedness; many have resolved upon observation of the many evils attending this unjustifiable custom, and that with great seriousness,

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and many things upon considerable obligations to shake off the fetters of so inticing a *Circe*, but have found it too potent for their unsteady purposes: which ought to be a prevailing motive to those who never took it, to forbear, and keep constant to their aversation: and to those who have taken it but for a little time, to give it over, whilst freedom and ability for conquest remains.

To prevent an objection, I must say that I have used it, and therefore may be thought unfit to give this Counsel, but weigh my Son, what I have to say in my defence.

1. I never took pipe until I was 46 years old, until which time I enjoyed my health as well as most men.

2. I was obliged to attendance in the City in the time of the great sickness, in 1665, which was the first of my taking it: perswaded thereunto by its being generally esteemed the best antidote against infection, and especially from the experience of *Isbrandus de Diemerbroeck*, who was the Physician resident during a three years plague at *Nimiguen*. How far other preservatives might have prevailed I cannot say, that during my stay in the plague 1665, and visiting daily all sorts of infected persons, I was never touched with any symptom proper to the plague, or any other sickness, save weakness of body through decay of appetite, and wearisomeness from overmuch business.

3. After that plague was past I never took pipe, until after Dinner, and never in great quantity: nor did it ever occasion me to drink Wine or strong Drink; but I ever preserved my self from immoderation and intemperance.

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4. I almoſt daily uſed the beſt antidote againſt Tobacco, which is Milk, a meſs whereof I eat almoſt every morning, and kept my ſtomach clean, neither eating nor drinking after it until Dinner.

5. I think it has preſerved me from defluxions upon my Lungs, by diſcharging at the mouth thoſe moiſtures which might otherwiſe very probably have fallen upon them: However I will not be poſitive in this: becauſe I have no demonſtrative argument to confirm it. Theſe circumſtances here ſet down I alledg by way of excuſe, and intend them not as a juſtification of my taking Tobacco: becauſe for ought I have ſaid, I might probably have enjoyed my health as well or better without it. And therefore I ſtick to my firſt reaſons, by which they being by my experience verified, I would perſwade, and do hereby injoin you my Son, never to take it: For many inconveniences I find from it, and could heartily wiſh I had never taken it. Whereby I am perſwaded out of my affection to you, to caution you againſt it.

Fœlix quem faciunt aliena pericula cautum.

He that has ſuffered Shipwrack is no unfit perſon to adviſe another to avoid that rock he run his Ship againſt. 'Tis your happineſs I aim at, and therefore give theſe Cautions.

Of

Of Contentment in our preſent condition

Man does ill conſult his own happineſs, in not enjoying the preſent, and in being over ſollicitous about the future. If he would be friendly to himſelf, he ſhould ever make the beſt of the condition he is in, by comparing it with that which is worſe, by conſidering that it is Gods great mercy to him, that it is ſo good as it is, and beyond his deſert, that though it has ſome evils attending it, as all conditions and ſtates of men have, yet it has alſo many comforts, which are to be enjoyed without regret, or reflection upon what might be; which to loſe or to neglect, out of a paſſionate longing for what we have not, and perhaps never may have; or having, may be never the happier, is no ſmall part of folly. Certes, Contentment muſt be within, grounded on the innocence, and honeſty of the mind: And an aſſurance of a bleſt condition hereafter, which will make us eaſily pleaſed with ſmall matters here, as being but in our way to a perfect ſtate of Bliſs in the world to come. Wealth and the affluence of all our hearts can deſire, is not our Portion here, but content in the quiet and chearful enjoyment of what we have. And God has been ſo bountiful, as to furniſh enough for all that are induſtrious, not riotous, or prodigal, pleaſed with plain, wholſome, and familiar meats, and other convenient accommodadations: which have the advantage of bringing little trouble in the acquiſition, and little grief in their loſs, as being eaſily again acquirable. How do men daily loſe the comforts of the preſent, by hunting greedily after ſomething they have not,

from

from which indiſpoſition of mind it follows, that when they have acquired what they purſue, they are as little ſatisfied, but like Children diſlike and neglect the Bables they have, crying, and vexing themſelves for trifles they have not. It is a good effect of Wiſdom and experience to be better minded in this particular, and with well compoſed and thankful hearts to taſte the ſweetneſs of Gods goodneſs in the ſober enjoyment of what we have, uſing only the eaſy and ordinary tract of induſtry, for continuance of things neceſſary, remembring that common and good ſaying, *That nature is content with a little*, (not to be ſo therefore is unnatural) and that the ſame contentment is by our bleſſed Maſter, confined to food and raiment.

About the foreknowledg of Futurities.

Before I paſs this, I will inſtance one vanity of the mind, in our ſollicitation about the future: And that is a vain and earneſt deſire that men have to know events and ſucceſſes in future contingences. In the times of greater ignorance, and in thoſe Countries now whoſe knowledg is but darkneſs, this was and is much in uſe, and ſome there are, even where a diſcovery of ſuch deluſions has been plentifully made, who by their folly and credulity give opportunity to crafty men to milk their purſes: and exerciſe their cheats upon them. But be armed my Son, againſt ſo deluding, or being ſo deluded: and that you may, conſider well the enſueing Arguments.

1. It is the prerogative of the Almighty God alone to foreknow what ſhall be hereafter: See this expreſſed, and with ſome jealouſy claimed by God in the

the book of the Prophet *Isaiah*, from the 41 Chapter to the 48. From which places it may be thus argued: Whosoever is not truly God, understands not future contingences; But the Gods of the Heathens, are fasly so called, have no divinity in them, therefore they are altogether ignorant of future contingences. Or thus, whosoever foreknows future contingences, to him belongs the divine name, and honour: But to no created being the divine name and honour belongs, therefore no created being can foreknow future contingences. Almighty God challenges all those who were believed by the people to have prescience of future events, to come forth, and give demonstration thereof, and they should be acknowledged to be Gods: What arrogance therefore is it, yea impudent assumption to themselves of the perogative of the Divine Nature, for any person to take upon them to declare the contingent events of human undertakings, success of Journeyes, Voyages, Law-Suits, Marriages, Battels, to foretel the accidents of mens lives, or any other matters, not predetermined and signified in their causes: which bold undertaking is not barely a deception of the people, in gaining money; for pretending to do what they know they are not able to perform, but a sitting down in Gods Chair, and by wayes of imposture, and confederacy, pretending to that which he has reserved peculiarly to himself, and from himself by his blessed Spirit only to some few communicated, for establishing and propagation of his Gospel. It is very meet therefore not only that the people should be rightly informed in this particular, that they may give no credit to such deceivers, but that the Laws also should punish such

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Arrogance and impoſture, in zeal to God, and to prevent thoſe deceits that are by them impoſed upon the ignorance and credulity of the people.

1. The vertues and influences they beſtow upon the Planets, their Aſpects, Oppoſitions, Conjunctions, Aſcenſions, appropriate Houſes, are all the device and fictions of men, *gratis dicta*, ſpoken at their pleaſure, not grounded upon any real proofs from nature, as are alſo the grounds of predicting from Comets and Eclipſes, and have no other means of gaining followers than their being formed into an Art, conſiſting of terms uncommon, and methodized like other Sciences, by means whereof many young ſtudents, and men of light and fanciful brains, conceiving that ſo great pains would not have been taken, to cultivate an impoſture, have applyed themſelves to the ſtudy thereof. And though the moſt ingenious, and able, have upon the diſcovery of the emptineſs and weakneſs of its foundations, as alſo the tedious vanities of its ſuperſtructures, wholly declined it as a deluſory fiction, purpoſely invented to deceive the people. Yet divers others, and eſpecially men of volatile and capricious brains, unwilling to have it thought that they had ſpent ſo much time to no purpoſe, and it may be not queſtioning the grounds thereof, but taking them for granted as allowed traditions, have continued to maintain its Authority, and ſet their brains at work to find out ſpecious arguments for its defence: which have been learnedly confuted by the able Pens of *Savanorola*, *Eraſtus*, *Gaſſendus*, and very many others: the art it ſelf alſo, *quatenus Judicial*, condemned by the wiſeſt States, and by none Chriſtian ever juſtified: All which are motives ſufficient for

for men of sobriety wholly to condemn it as vain and fallacious.

'Tis true indeed that many little people driven to want and exigence, have spent time in the study thereof, and thereby acquired a small livelihood, since in all places people will be found for want of good instruction, easy to be wrought upon by such as can amuse them, and talk in Terms above their understanding, with the help also of Schemes, Figures, Characters, &c. But these by so doing, as they lose their innocence and conscience, knowing full well that their art is but imposture, so are they recompenc't with the scorn and contempt of the sober and wise, and therefore had much better have recovered their wants by honest industry in a lawful art or manufacture, where they might have been useful in some measure to their Country, and not as now, its shame and disgrace.

3. I shall only add to this, that it is from the great mercy of God that he has denied us the foreknowledg of futurities, nothing conducing more to mans felicity than such an ignorance: how perplext would he ever remain in the foreknowledg of all the cross accidents of his life, which he must also foreknow he cannot avoid, for otherwise he could not foreknow them: How would it sower and imbitter all his present injoyments to be acquainted before hand that shortly he must break his Leg, at another time have his house burnt, or lose his Wife, and Children, or Estate; sufficient certainly is the sorrow of each day for it self. How does it make the countenance of men and their Spirits to fall, when upon losses or other accidents, they find the failure of their Estates, and in a short time to their apprehensions

hensions, an inevitable breaking; certainly the anxiety before it happens is greater than after, when the worst being known, and the discredit digested (which is but an imaginary reproach) the mind by degrees is quieted. Let us therefore give thanks to Almighty God, who out of his abundant wisdom, and loving kindness to man, hath denied us what we so eagerly covet, and what would tend to our so great vexation: Let us with humble and thankful hearts enjoy the present, and so lead our lives, that our assurances of the future enjoyment of God in the mansions and society of the blessed, may make us contentful in any condition here, since it will be but a little time before we shall be possest of eternal beatitude hereafter.

Of Pride.

It is meet that I say something of Pride, because it is a general vice, the cause of much, yea most of the evils in the World, and not only very prejudicial to others, but to our selves also. The foundations of it are ignorance, and presumption: Ignorance I say, for though men accounted knowing, are very incident to it, yet it alwayes arises from their folly, in having a better opinion of themselves than they deserve: This is evident from this undeniable truth, That there is no man without numerous defects, the knowledg of the best is poor, low, and imperfect: the possessions of all uncertain, matters depending much upon chance, exposed to numerous casualties, wholly extraneous to man, and their estimation depending upon vain opinion. Pride has alwayes something of *Herods* fault, for which he was

eaten up of Vermine, for arrogating honour to himself, which is due only to God: It makes him apt to practical Atheism, that is to rely upon, and attribute what he obtains, to his own parts, and consequently to think he has no need of God.

But see the consequence of it in the 16 of the *Proverbs* the 18. *Pride goes before destruction, and a haughty Spirit before a fall*: For such contemning God are justly despised by him, and then follows that of St. *James*, c. 4. v. 6. *He resisteth the proud, but giveth grace to the humble*, and that of St. *Luke*, 1. 51. *He scattereth the Proud in the imaginations of their hearts.* This is true of private persons, and of States, both which are neareſt to destruction, when they appear most arrogant and secure.

It is common with proud men to use an hypocritical humbleness, to invite thereby greater respect from others; by which they tacitly confess their own unworthiness, of which they are justly conscious, and bewray the baseness of their own minds: They who have most of worth abominate such practices, decline it themselves, and hate it in others. All kind of honour, as it should be the recompence of Vertue and true worth, so should it flow freely from others who are benefited by good Actions: but should never be sought by our selves, yea, should be avoided, not out of a fallacious design of gaining otherwise thereby, but from a true sense of our own imperfections, and because it is but our duty to do all the good we can. That saying of the Poet, *Contempt of Fame, is the contempt of Vertue*, is grounded upon a false supposition, that the motive to Vertue is applause, whereas indeed, it should arise from a sense of its own excellency, and that God has commended

mended it to human practice, as that which carries in itself, the blessed fruits of peace, joy, and the solace of the mind, as the greatest means of happiness this world can afford us. And hence is it that Christ dissuaded his followers from accepting worldly Honours, Dominion, Praise, and all other the esteemed darlings of corrupted men, preferring to them peace of Conscience here, and assurances of real felicities hereafter.

Consider well of this; and let thy mind (my Son) possess the knowledg thereof, lead thy life in conformity to it, for thereby thou wilt avoid many evils which the proud are exposed to. Its remedy is humility; grounded upon a just esteem of our selves, and of others: In our selves we are chiefly to consider how much we want of what we should be, and here we can hardly be mistaken: in others, to value what we see worthy in them, and to consider how easily they may attain (if they exceed not already) what we judge good in our selves: to weigh above all, that we are all born for the good, one of another, and that there is no greater evil to human Society, than for us so to love our selves, as to be detrimental to others, that the love of our selves is the rule and extent of our love to others, that 'tis Christs great Commandment, *That no man can truly love God, whom he hath not seen, if he love not his brother whom he hath seen*: That we should make our selves equal to men of low degree, peradventure as being the best, or as having most need of incouragement, or to shew that men are not to be esteemed for their riches, or disesteemed for their poverty, but all are to be lov'd, and the vertuous chiefly to be respected. Man will soon cease to be proud, if he

well considers that he has nothing to be proud of, not of Wealth or what is purchased by it, for 'tis no part of himself, 'tis full of uncertainty, the fool or vitious may be master of it, as well as the wise and vertuous. Not of Honour, for if it arise not from good and worthy Actions, 'tis a false Coin, and is therefore contemptible: If it be the effect of true desert, the foundation of that desert, which is vertue, will teach him to think meanly of it, since vertue paies it self with its own contentment, and is rather diminished than satisfied by reward: especially since it cannot but be conscious of coming abundantly short of its duty, being attended with many defects, which are too well known to the possessor: Not of Learning and great Parts, since both of them are but acquisitions to promote common good, and no further valuable but as they do so, which carry with them, when in the best manner exercised, solace and contentment of Mind: The great Apostle St. *Paul*, which next to his and our blessed Master, did the most good in the world, protested that he had nothing to glory in, But the Cross of Christ, and that he was counted worthy to suffer for the giving testimony to that blessed Name, and the profession of his Discipleship: renouncing all esteem that might otherwise arise to himself, from his education, learning, or whatever else the World is too apt to applaud, all which considered, ought to take down in us all high thoughts, and to teach us not to despise others, or to overvalue what the world accounts worthy in our selves.

Consider that Pride is always attended with envy, is for the most part despised, makes it self many enemies, is the proper fruit of ignorance,

and

and misconceit: it is a fault proper to youth, where there wants knowledg and experience: and therefore the Councel I give is necessary, to supply the defects thereof, and it is no small gain to learn wisdom from the observations of him who has gone before you, and communicates his knowledge to you, with no other design but to do you good, and to make you wiser and better than himself.

That it is better to live upon a mans own private business than publick Offices or Employments.

Seek not publick employments, places, or offices, if possibly you can live upon a profession of your own: for so you depend not upon uncertain favour, and avoid the many disgusts and accidents that attend them: the most of them are in the execution irksome to the people: They are therefore ill resented, especially by the more industrous and ingenuous, who look upon most officers as Drones, if not Caterpillars wasting much, and producing nothing: sucking the sweet and fat of other mens Labours, Covetous, Griping and Vexatious: apt to bribery and deceit, ready for the most part, and assistant in such projects as tend to the infringement of just and Lawful liberty. Chuse therefore, and advise thy Children to chuse any imployment rather that depends upon their own honest industry, and wherein thou mayest serve in thy Sphear, others as well as thy self.

What esteem is due to Arts.

Concerning the esteem thou shouldest give to Arts, Let it be resolved thus, That none are to have a place in thy affection, but what are in themselves consistent with the strict rules of Honesty, and Vertue: what also are useful, and innocently pleasant: innocently I say, for no pleasures should be imbraced that either defile thy self, or are injurious to others. Thus far Arts are to be esteemed, as supplements, and assistants to nature: as good effects of the latitude of that understanding, with which God has indowed man more than other Creatures, by which he has produced all implements, and convenience for his House, his Trade, his Husbandry, his Traffick abroad, his Health, his Habitation, his preservation from Fire, and inundation, and many other appurtenances to the well being of his life: But all others which come not within the characters abovementioned, disclaim, such as are vexatious to mankind, delusive, opinionative, having no foundation upon nature, but rather opposite and injurious to her; All dishonest Crafts, base and subtle projections, confederative impostures, heighteners and propagators of vice and debauchery: as the World goes, and it may be has for a thousand years gone, it is exceeding necessary thou shouldest make such a distinction: since many of these later sort have an equal esteem in the worlds vogue, with what we first named, mankind being both apt to imbrace, what is for the promotion of his licentiousness, and easy to admit, what subtle Arts-men have for their own advantage with much cunning introduced.

Of

Of Education in Schools and Universities

Amongst the number of the useless may be reckoned, what is profest and acquired for many years in the Schools and the Universities. I speak it not to upbraid them, or to arrogate ought to my self in thus declaring against that kind of Learning: but inasmuch as I judge them in great measure useless, and not only so, but hinderers also of much better, and more useful knowledg, and profitable Learning that might in less time be acquired; it is meet, and a part incumbent upon me, that I should caution you my Son, to take the neerest and better tract for the attainment of Science truly so called, to sift the Wheat from the Bran, that you may not misspend your youth and manhood, upon what will indeed pervert your understanding, instead of rightly informing it.

Of Learning the Latin Tongue.

What the Education is of Boyes in Schools, and of young men in the Universities, I shall not need to expose, it is obvious enough, but I shall first declare some of my sentiments thereof, and then propose a better way of education.

1. Then it is to be understood, that every Language was, before it was reduced into an Art: Grammar being but a system of Rules made out of the speech of those, who expresst their minds best in that Language: Now inasmuch as each Language is learned by the Children of each place where every different Language is spoken (the case having been

the ſame in Latin) ſo as that in five or ſix years time from their birth, they can readily expreſs themſelves ſo far as their ſmall buſineſs and occaſions require, increaſing in readineſs and copiouſneſs of expreſſion, as they grow further acquainted with men and things, and this without learning any rules, it is obvious to conclude that the way of learning a Language by Rule, in doing whereof eight or ten years is commonly found neceſſary, is a tedious, improper, and impertinent way of acquiring a Language: Eſpecially if it be conſidered that there would be no comparison between a Child that learns it by cuſtom of ſpeaking of ſix years, and a boy that learns to ſpeak it by Rule of ſixteen. The child ſpeaking it upon all common occaſions readily, fluently, and without heſitation. The youth if at all, doubtfully, and timorouſly: The Child with more regard to things, and the matter he has to ſay, the Grammarian youth with intentneſs of mind chiefly if not ſolely, upon words, and the manner of his expreſſion: The youth learning the Language by the by, and chiefly acquiring ſeveral other uſeful knowledges, as he grows up and his underſtanding is fitted for them: The Grammarian a meer Linguiſt, deſigning little more than the attaining the Language, yea, and to the greater ſhame of that way of education, in all that time is not ſo much as a Linguiſt neither, there being ſcarce a boy ſo educated that can ſpeak the Latin Tongue, I mean as a Language ſhould be ſpoken, and as a Child bred up in it would in ſix or ſeven years ſpeak it.

This is well known to be a ſad Truth, notwithſtanding the boaſt, that nothing is ſpoke in ſome of our Latin Schools, but Latin: This may be

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in ſome little forms of ſpeech, belonging to ſome common occaſions; but in familiar converſe, it is otherwiſe: So that take them out of thoſe Modes of ſpeech cuſtomary in their Schools: bring them to play, to tell a tale, to talk of the buſineſs of the Town, or their houſes, and they ſpeak Engliſh, becauſe they cannot ſpeak Latin: or let any ſtranger ask them an unuſual queſtion, and they cannot anſwer, although they could readily have anſwered it in their native Language: Yea the Maſters themſelves, unleſs it be in the common road of their examination in the boyes performance of their exerciſe, ſpeak Engliſh to them, and it may be becauſe they cannot readily expreſs themſelves in the Tongue they profeſs to teach. So that ſumming up the whole it is a moſt improper, uſeleſs, deluſive way of education, to keep a boy at School for learning a Language until he be fifteen, ſixteen, or upward, and in no competent meaſure to perform it, and all this from the impediment of the rules and manner of teaching; and therefore my Son, I have thus freely expreſt my ſelf, that if I die before thou art brought up, ſome other way may be thought upon, for thy better education in that Language, which I purpoſe here to ſuggeſt, and which I would that by thee it may be tranſmitted to thy poſterity.

Where by the way, becauſe the Latin Tongue is the Language which chiefly takes up the time of Youth, I would have thee to underſtand, that there is no more in that than in any other Language, that a knowing man uſeful in his place, and to his Countrey is to be preferred before him that has that or two or three more Tongues, and wants the better knowledg of things and buſineſs, and the prudence

to

to understand the true value of a Language, boasting and arrogating a great matter to himself, because he can utter in a Foreign Language, what another can more pertinently, and less affectedly express in his own. Upon this men have been apt to grow too conceited, and pragmatical, larding their language with ends of Latin, as if it bore more weight than when spoken in English, and that with the impertinency often of speaking to them who understand nothing but English. The chief uses of the Latin Tongue, are 1. the understanding of many things that are writ only in that Tongue. 2. the converse with strangers. 3. The advantage in travel. 4. The management of differences between Country and Country in Courts of Admiralty. 5. Because it is made the Language of Scholars, and most things transmitted to posterity in it. Of each of these a few words.

As to the first it is fit to be considered, whether the infinite damage we receive, by the many thousand things transmitted to us in that Language, either trivial, needless, false, or corrupting our understanding, does not abundantly countervail the benefit we receive by any thing so transmitted, which if good and necessary, might probably be better gained out of our selves without the mixture of numerous falsities, and impertinences. I profess I know no salve to this: for the selection of Books, by wise and good men in each faculty, being a business never hitherto done, and yet being the most probable expedient. The inconvenience in the objection remains intire, and to me unanswerable: Besides the dependance upon Books is no small impediment to true Learning, since the greatest part of

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the world have acquiesced in the opinions of those who have gone before them, and are therefore properly Learners, and rarely finders out of any thing themselves; whereas did men read little except some institution, and use their own brains, in each branch of their art, by manual experiments, and rational observations thereupon, each man would be more ready and expert in his art, and some men of more capacious brains would in every art, find out some useful and pertinent additions: So that the restraining of mens understandings by multiplicity of Books may be added as a second and very considerable evil.

2. As for converse with Strangers. It is either to learn of them, or to instruct them, being strangers, in matters whereof they are here ignorant, or to understand their minds, that they may be furnisht in their occasions. To these particulars I say, If they have business here, they have also correspondents, and interpreters in some Language they jointly understand: And in this case, the Dutch, French, Italian, or Spanish, are the more general Languages, If it be matter of State, they have their Interpreters: The chief point is if they be Scholars that traffick in learning, and therefore are well furnished with the learned Tongue: In this exigent as Latin has been taught, they can very hardly find men that can readily maintain, converse, and hold society with them: I speak not this at guess, but as what is, I conceive confest by all: *viz.* That it is very rare to find men, though esteemed very Learned, that can hold discourse readily upon all occasions with Learned Strangers: who speaking Latin commonly and familiarly in their own Country, are much more

more apt to expreſs their minds, being hardly ever put to't to pump for words, as our Scholars uſually are, who though they have apt conceits in their minds, yet are fain oft-times to wave them, or imperfectly to expreſs them for want of copious Language. Whereas the Latin learned by conſtant and cuſtomary ſpeaking, whilſt we are young, would render us as ready of expreſſion in that, as now we are in our native Language. The caſe would alſo be the ſame in Travel, in the management of differences, between Country and Country in Courts of Admiralty, a notable inſtance of the defect of acquiring the Language, being lately ſeen in our Court of Admiralty: where after the Spaniſh Civilians had moſt readily expreſt themſelves, and urged their arguments copiouſly, and fluently in the Latin Tongue, the moſt able of our Civilians were at a ſtand, not for want of matter, and reaſons for reply, but fit words, and ready expreſſions anſwerable to opponents. From what has been ſaid, I would have you to underſtand. 1. That things are not to be valued, becauſe they are in the Latin, Greek, or any other Tongue, but becauſe they are True, Good, and in ſome kind or other uſeful to mankind. And 2. That the common way of acquiring the Latin Tongue in our Schools, is a very improper, dilatory, and abuſive way, not only coming ſhort of teaching the Tongue as it ought to be ſpoken, but attended with many other inconveniences, and diplorable miſchiefs, as moping and debaſing the ſpirits of young men; dulling their brains by overcharging their memories, with multitude of Rules they underſtand not, by a ſavage and furious demeanour towards them, in the Maſters often out of humour,

mour, and for things trivial, alſo by making them miſpend a vaſt deal of pretious time, in which they might acquire many things uſeful, and commodious to their future life, and to this injurious way of education is juſtly chargable that unwillingneſs, and averſeneſs Children have of going to School, and conſequently thoſe impetuous deſires they have to paſtimes, and pleaſures, which are uſually ſo implanted in them, that their reaſon though grown ſtrong is not able to overcome them in the whole courſe of their lives.

Of Logick.

Logick is the Art of that which ſhould never be brought into an Art, that is of Reaſoning: For men ſhould Reaſon only from the force of that ſound knowledg they have of things, and not from the ſlight, and artifice of Words: Logick is therefore called by one of no mean account in the World, The skilfulneſs of contention, or darkneſs, by which all other Sciences are made more obſcure, and harder to learn: An unhappy art by which evil men have learned to juſtifie error, vice, and all ſort of corruptions, which they could never have done by plain and direct reaſoning, ſuch as every man is according to his knowledg of things, apt enough unto. By the help of this knowledg, or rather craft, Popery, which is a meer politick contrivance, and as ſuch, obvious to common ſenſe, is juſtified by infinite ſwarms of Monaſtical men, Cardinals, Biſhops, Monks, Fryars, of numerous ſects and diſtinctions, who have thereby drawn into themſelves the fat of thoſe Lands they inhabit, and erected a proud and

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lofty edifice upon the plain and unartificial rules of humble Chriſtianity: By the help of this, cunning intricacies are brought alſo into the Proteſtant Religion, both by the Orthodox, and Heterodox: by which the leaders in all opinions, declining the plain rules of practical Chriſtianity, and inſiſting chiefly upon ſuch points wherein their ſeveral differences conſiſt, draw to themſelves, and from one another numerous Diſciples, whereby they live at eaſe and in great plenty, and ſome little devices of advantage are raiſed to the people alſo, by means whereof diviſions are kept alive to the no ſmall detriment, and defamation of true Chriſtianity, of truth, integrity, and common freedom, the moſt pretious Jewels that mankind has in this World: It is therefore a moſt unhappy craft, introduced by deceivers, not at all uſed by our Saviour or his Diſciples, whoſe plain and powerful ſpeaking, even to the capacities of the weakeſt, was more convincing than all the artificial reaſonings of the ſubtileſt Arts-men of thoſe times: and has in great meaſure retained its luſtre, and overruling force, notwithſtanding all the artificial indeavours, and eclipſing ſophiſms, of the niceſt Logicians. Decline therefore my Son, this not ſo truly called ſuperfluous, as deluſive ſcience, gain with thy utmoſt indeavours, true and diſtinct knowledg in the realities of things, and they will furniſh thee with ſufficient arguments, for the juſt proof of any thing that is juſt and honeſt.

Keep but true to thy ſelf in obſervation of true Chriſtian Graces, and Vertues, and ſully not thy ſelf with reproachful vice, and thou wilt be abundantly able from the plain rules of the Scripture, and the dictates of unperverted reaſon, to withſtand and diſ-

disannul all the sophistical engines which the subtlety of man can raise against the fortress of truth. See things as they are, and understand Logick, to be as I have declared, and without learning Logick, thou wilt be able to defend thy self against it: Though I doubt not, but if thou shouldst go about to learn it, without the prepossession of its supposed worth and necessity, and meerly as an unbyassed man, thou wouldest soon be a weary and convinced of its irksome vanity, and esteem it rather an hindrance to sound reasoning, and a meer entanglement of words. The ten predicaments which is a reduction of all things in the World within the comprehension of these ten words, 1. Substance. 2. Quantity. 3. Quality. 4. Relation. 5. Action and Passion. 6, 7. Where, which is a denotation of Place. 8. When, which is a denotation of time. 9. Site, or posture of Body. And 10. Habit, *viz.* of the body. Of these certain things are predicated, and from thence arise five Predicables. Genus, Species, Difference, Propriety, and Accident. Besides there belong to the Predicaments, Anti-predicaments, and Post-predicaments. Anti-predicaments, as three Definitions, one of Æquivocals the Second of Univocals: the third of Denominatives. Two Divisions, one of Voices or words: the other of things.

Two rules, the First, Whatsoever is said of the Predicate, the same may be said of the Subject. The Second Rule is, That of Genus's, not subalternately put, there are divers Species and differences.

The Post-Predicaments are also five, as First, Opposition, which presupposes Identity, and diversity

of

of things. The wayes of Indentity are many; of Diverſity more. Oppoſition is the repugnance of two Simple Terms, ſo that one cannot be ſaid of the other: nor both of them agree with a Third, in the ſame reſpect, manner, and time. Of theſe oppoſites there are four ſorts, Relative, Privative, Contrary, and Contradictory: Contraries are Mediate, and Immediate; the Mediums are threefold, of abnegation, of Proportion, and of Participation.

Privative oppoſites are Privation and Habit: Privation is twofold, Total, and Partial. Privation Total is both of the act, and of the Organical Power. Partial is only of the Act.

The Contradictory oppoſition is an affirmation and negation of the ſame ſimple voice: which oppoſition is of all others the moſt ſtrong, becauſe it wants the Medium both of Abnegation and of Participation.

Add to theſe their ſeveral wayes of Priority, and of being together; of the Firſt there are five, Priority in time, in Nature, in Order, in Dignity, and as a Cauſe.

Thee Modes there are alſo of being together, *viz.* in Time, in Nature, and in Diviſion. So are the Species, and Differences dividing the ſame Genus.

Laſtly, They handle motion, as it is a Succeſſive, or inſtantaneous change of Subſtance, or Accidents, in order to the receiving another form, either internal or external. And of theſe there are ſix kinds: Generation, Corruption, Augmentation, Diminution, Alteration, and Lation, or change of place: all which are defined by the terms from which, to which they are moved.

To

To these they add eight modes of having any thing, as a quality, *v. g.* Vertue. 2. Quantity, as two Cubits length. 3. A Garment. 4. Something in part, as a Ring upon the right finger. 5. A part it self, as an eye. 6. Something in a vessel, as wine in a Pitcher. 7. Possessions. 8. A Wife. And sure they might have added as many more.

All this adoe is made about simple voices or things, before they make up propositions, or are joyned together: And of these there are endless controversies, and abundance of Volumes writ: for how can it be otherwise, when men will be so vain, as to descend to so nice a consideration of words, never used or thought upon by plain and well meaning men; but doubtless the invention of such as either were too needlessly curious about voices or speech, or such as intending to distract the world by bringing imposture, fallacy, Domination by unbounded will, and imposition of false opinions opposite to nature, and true Religion, have by this Art intangled mankind in words, that so the truth and reality of things, and the otherwise clear vertues of Nature, which are opposite to all impostures, and delusive opinions, might be at least obscured, if not wholly defaced.

It is but a third part of Logick, of which I have recited but the bare heads: But this being so tedious, so vain, so useless, why should I trouble my self or you to do the like to the two other Parts, each of them comprehending as many particulars as this first, The one being of complex voices, or single propositions: The other of united propositions, or syllogisms: In both which there are abundant particulars, and upon them infinite controversies writ

by learned Clerks, and grave Fathers, who have dealt with our understandings, as he would do with our eyes, that could fill the air with dust, flocks, and feathers, and that in order to the clearing and making more diaphanous the medium of sight.

Whilst men are learning this kind of Logick, and acquiring competent skill in its objections and controversies, they might in the same time, well and advisedly imployed, have gained one or two Languages, and it may be a very great insight in some profitable art, besides the chiefest acquisition of the knowledg of men, and the realities of things: whereas a meer and sound Logician is usually the veriest animal in nature, and taken out of the road of his unnecessary studies, not able clearly to discourse, or to use manly reasoning upon any useful subject whatsoever.

2. What Controversies have these acute Logicians brought to a period, and convincing determination: Yea, what contests have they not raised, both in this their peculiar voluminous art, and in all other matters, wherein it has been the worlds unhappiness that they have been ingaged, and those to the Worlds end by them undeterminable: From hence is it that Lawyers are so able to maintain a bad cause, and others false opinions: From hence colours and false glosses are set upon base and injurious practices, as taking too amongst the credulous, and hereby deluded people, as if they were sound reasonings; and those not the vulgar only, as they are called, but even the Learned, who by receiving themselves some tinctures of such deceptions in their education, do more easily afterward yield to well couched Sophisms, and Fallacies.

3. It

3. It it almoſt confeſſedly a uſeleſs Art, becauſe although 6, or 7. years is in great meaſure ſpent thereupon in the Univerſities, yet afterwards, to what ever profeſſion man ingages himſelf, it is in effect wholly laid aſide, as to the form and method of it: Whereas all uſeful arts, that are preliminary to the reſt, are continued through the whole proceſs of thoſe that depend upon them. The alteration it leaves upon men, is an aptneſs to contention, and a forwardneſs, upon a vain ſuppoſition of a formal ability, from the readineſs of Topicks, and knowledg of Sophiſms, to ingage in the maintenance of things unjuſt, and which they would otherwiſe themſelves have condemned.

4. Its uſe is wholly declined where buſineſs of the greateſt moments are tranſacted: In Parliaments, and all other Councels, in conventions, and Companies of Merchants, and other Tradeſmen: in all other meetings alſo for the diſpatch of civil affairs, in the Courts of Lawyers, in the Colledges of Phyſicians, yea and in the conſiſtory of Divines. And to ſay truth, the utmoſt uſe that is made of it, is in the ſupplement of ſome fallacies in pleadings eaſily diſcern'd without the neceſſity of learning the Art, by prudent men: In the inabling a contentious parſon to contraſt, and go to Law with his Pariſhioners: How unhappy a matter is it therefore, that this ſo uſeleſs ſcience ſhould be ſome years a learning in the Univerſities, and that they ſhould manage their Diſputations in the publick Schools, and Colledges, in this reſtrictive way of arguing, where he is like often to carry the queſtion, not who is beſt skilled in the nature and extent of the thing debated, but who has attained the beſt ſkiley to form Syllogiſms, and moſt ſubtilly to mannage them.

Of Rhetorick.

Near a kin to Logick is Rhetorick, and as far as it is Artificial, that is ſo far as it proceeds from acquired abilities, from Rules and deviſed Methods, it is as deſpicable amongſt honeſt men, of as ill conſequence, and as deſtructive to mankind: This is alſo learned in the Univerſities, where there are publick Schools and Lectures read upon the ſame. This alſo my Son, I would have you make little or no eſteem of, forasmuch as every man ought to ſpeak from the knowledg of things, and from the truth and real conviction of his own mind, and not beſides them, for the friendſhip of any, or for the advantage of any Worldly good: Were it thus amongſt men, how happy would our lives be, whereas from Rhetorick, which is termed an Art of gaining belief and credit to what is ſpoken, be it honeſt, or diſhoneſt, true or falſe, right or wrong, which refer to the three ſpecies of Rhetorick; from this deluſory art I ſay ariſes, flattery, diſſimulation, fallacy, perverſion of judgment, juſtification of what is bad, condemnation of what is good; all which are ſpring heads of moſt of the evils that have been brought upon mankind: From reſpect to this Art forſooth Scholars are allowed in the Schools and Univerſities, to maintain opinions they know to be falſe, and it is allowed even in Courts of Judicature, with ſubtelty of words, and eloquence to maintain bad cauſes, nor is it any blemiſh, but rather an Argument of great ability to be well able ſo to do. As if men had quitted Conſcience, and placed their reputation in having acquired skill to deceive, and pervert the

tract

track of justice. There is nothing in the world but what may be expressed in plain speech, and easily intelligible words that concerns the manners, and common affairs of men, and here indeed should we rest, for in this is truth, and in this should be perswasion, and acquiescence. But when men come to use long, and subtle discourses, eloquent orations, adorned with their flowers of Rhetorick, various tropes and figures, arguments to the men, and not the matter, what is then aimed at, but deluding the understandings of those that hear, swaying them from truth to falshood, to condemn the innocent, and acquit the guilty: For the performance of all which the elements and rules of this art do abundantly enable its disciples. Nor are these Rhetoricians ever the less esteemed among the gross of men, partly from the captivation of their understanding, by these their subtleties, and partly for that the people themselves are in great measure tinged with some ability in this delusive art, and therefore the more apt to be deceived, and to deceive others.

If corrupt states undertake bad designs, destructive to the Laws, and the just rights of mankind, they have advocates to plead in its justification, who by fine woven speeches and declarations, shall at least so far prevail, as to delude a great part even of them over whom the net is at the same time casting, and who must partake in the slavery: And then these very people who are so deluded, shall indeavour to corrupt, and even despise those who are not deluded, as judging them shallow and short-sighted.

By vertue of this art are false opinions introduced into the World, taking place in the understandings

of men, and justling out Nature, Truth, and Honesty, as matters of mean regard. These have also their Advocates, distinguished into various sects, the heads and leaders of all which by the art of speaking, have divided the people, and made them confederates and abettors of their several errors (for truth being but one, and they being of numerous distinctions and diversities in opinion, must consequently be erroneous) and are so far from being discovered by them, that those leaders are supported, and maintained in better plight and equipage than most of their very maintainers.

Rhetorick has been an Art of greater esteem than now it is, there having been in several Countries as *Greece*, Masters teaching it as we now teach Grammar or Musick. But in continuance of time, the people finding many evils to arise therefrom, and especially the justification therewith of falsity, and even of vice it self: They found it necessary to banish that sort of men, and to interdict the teaching thereof in their Countries. The wisest Law-makers have for the same reason excluded them; and the wisest men despised them: *Socrates* esteemed them dishonest, regardless of truth and vertue, ever to be suspected, and therefore men of no estimation. *Plato* thought is necessary they should be kept out of his Commonwealth as corrupters of the manners and integrity of mankind: From whom derive indeed their Disceptators, Accusers, Advocates, Sycophants, and all those who for indirect ends study the art of speaking, and the methods of deluding mankind: It is therefore very rare to find good men eloquent, for such having no ends but what are honest and justifiable, seek no assistance from the fine contexture of words, it being

suffi-

sufficient that they can plainly and significantly in proper words speak to the present matter. Whereas such as are minded to deceive, must not speak plainly to the point in hand, but are forced to use flourishes, preambles, circumlocutions, and windy ambages, to amuse the understanding, and by degrees through several windings, and Meanders, to draw it out of the easy and obvious path of truth, into the labyrinths of error, and false perswasion.

Marcus Cato forbid the three Athenian Orators, *Carneades*, *Critholaus*, and *Diogenes*, to be received into the City of *Rome*, because they had so sharp wits, such pleasant speech, and pulling eloquence, that they could perswade any thing, and justifie a cause though never so unrighteous. For error having oftentimes a very great resemblance to truth; Men that love not truth, and design not in their words and Actions to promote it, may easily find colourable words so to dress error in a specious shape, that it may pass for that which it is not, to the delusion of many. Rhetoricians were therefore three times banished out of *Rome*, 1. When *Caius Fannius Strabo*, and *Marcus Valerius Messala* were Consuls. 2. When *Cneus Domitius Enobarbus* and *Licius Licinius Crassus*, were Consuls. And 3. in the time of *Domitian* by a general Decree of the Senate, they were banished not only out of *Rome*, but all *Italy*. The Athenians forbid them the place of judgment, as perverters of justice. Nor was there any thing more odious among the Lacedemonians, than this curious cunning of the Tongue, which is to the understanding, as Legerdemain is to the eye.

I would not have you therefore my Son, spend time in gaining this deceitful Art, which though banished the best Commonwealths, is however taught in the Schools and Universities, and used much in our Courts of Justice, Pulpits, and Assemblies of men. Acquaint your self with the realities of things, with Nature, and Truth, and you shall never want words, pertinently, and enough forcibly to acquaint others with what is necessary, even to the shame of those who use glozing words, and deceitful eloquence. For as *Cornelius Agrippa* hath well expresst, the speech of Truth is simple lively, piercing, a searcher of the inward intentions of the heart: And like a two handed Sword doth separate and cut in sunder all the artificial arguments of Oratours. Such was that of our Saviour, when he had to do with the Learned Scribes, Pharisees, and Lawyers. How plain, and yet how convincing were his answers, how short, and yet how sufficient: Such were the pleadings of *Paul*: The Letters of the Apostles; Yea the whole stile of Scripture, furnisht with Truth, soundness of Reason, plainness and pertinency of expression: This is the best example can be set before you, which if with care and sincerity of heart you observe and follow, you shall have a firmer, and a more deserved esteem, amongst the best and wisest of men, than those who study eloquence, and prefer the artifice of words before truth and realities.

I Of

Of Opinion.

From these particular false Coins that pass in the World for true ones, I come to discourse a little of opinion it self, as it is exalted in the World, and oftentimes placed in the Throne of Truth and Reality: And yet it is but my Ladies false glass, with which she is well pleased, because it gives a fair aspect to her deformity, and hides all imperfections of Nature. 'Tis this opinion every where Deified, that does the greatest mischief to mankind: because it takes away the real regards to Vertue, and gives men satisfaction in the false shews, and bare appearances of her. *Machivel* has expresst by her what his Princes are: A sort of strangly disguised creatures, that are to seem to be Religious, Just, Merciful, and stored with all Vertues, yea even with Fidelity and Truth: But upon forfeiture of their Crowns, to be none of these indeed: 'Tis King-craft this, and the most adored Motto of Regality, well to know how to dissemble: So that when several Kings have to deal one with another, knowing each others Latitude, what cautions, bonds, and ties are thought necessary to hold one another: and yet both reckon themselves at Liberty, when interest perswades, and opportunity is offered, as if the tie of pacts, Oaths, and Agreements, were to them only matters of form, in themselves, and to them not obligatory. But oh the mistake of these Counsels! the mischiefs, the numerous mischiefs they produce, I need not say to the inhabitants of Countries, but even to Princes themselves, who for the fulfilling of some exorbitant desires, not in the least producing

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any increaſe of happineſs, yea infinitely diminiſhing, and eclipſing it: They loſe what is beyond all value, the ineſtimable ſolace of Vertue, the unexpreſſible contentment that follows doing good, and being as Gods, that is in making others happy: and in that gaining to themſelves the higheſt pitch of earthly felicity. I have often thought with my ſelf what an advantage that Prince would have over all others in the world, who would propoſe to place his own felicity in the ſteddy actions of Vertue and Wiſdom, and likewiſe of Truth and Juſtice, both as to the people, and all Nations and Countries, he holds any Commerce or Correſpondence withal abroad: That would make it his great deſign to recover the depraved people, and reduce them to honeſty, Truth and integrity of life: That would countenance none who were of evil fame, or bleamiſhed reputation: That would incourage honeſt labour and induſtry: That would allow and ſecure to all men the uſe and benefit of the Laws, and ſtudy the rectification of what is amiſs, not out of a poor deſign of weakning or vacating thoſe that are good, but recovering original inſtitutions, and ſupplying out of a hearty purpoſe of good what is defective. It is not poſſible for man to contrive more effectual means of providing for his own ſubſtantial happineſs, than by being in this manner, as Gods to the people, nor could their ſecurity be leſs; for who would not lay himſelf out to the utmoſt in their protection, no enmity at home, no malice from abroad, would dare to attempt ought againſt a Prince ſo qualified, and thereby ſecured by the unfeigned, and deſerved love of all who love goodneſs, or what is more univerſal, themſelves: But this is an excurſion occaſion'd by that inviting Subject.

What

What is there that is bad in the world, but owes its being to vain opinion? in preferring what has a ſeeming ſhew of good, under the falſe notion of pleaſant, or profitable, againſt what nature teaches, reaſon, or the word of God. Nature teaches us to be content with little, Opinion not without having much, and very hardly, if at all with that. Reaſon and the Scripture tells us, that there is no ſolid felicity but in the paths of vertue and goodneſs: Opinion deſpiſes and derides theſe, as the weakneſs and ignorance of the mind, and allows them not in their reality, but in ſhew: The dividing of men into Sects and parties, is an effect of falſe Opinion, whereby they decline the being truely Chriſtian in name, and thing, for the colourable appellation of Papiſt, Epiſcopal, Presbyterian, Independent, or ſome other rank of men, into which they are fain through the bent of education, or inclination of intereſt: By means whereof mankind being ſo divided, they ſeverally profeſſe ſeveral intereſts, diſtinct from the common good of mankind (which ought to be every mans aim) and are laid open to the artifices of thoſe who are their Leaders, and through the force of opinion the ſubduers of their Reaſon, and likewiſe through thoſe diviſions, become uſeleſs in the defence of their Country and Laws; yea for the moſt part either through ignorance, animoſities, or baſeneſs of Spirit enemies thereunto, and aſſiſtants to thoſe crafty men, that know how to work upon their diviſions.

Amongſt thouſand other falſe Opinions of things, you muſt reckon in that Catalogue, the ſuppoſition of Elves, Fairies, and other ſpectres, or apparitions, Will of the Wiſp, Robin Good-Fellow, and

and many others, which though they are called old Wives Fables, yet they have been but the propagators of them, not the inventors. These owe their first being to the Heathen Priests, who to plant fear in the minds of men, have like cunning managers, begun with them, whilst they were Children, and by such little, and seemingly trivial artifices, have laid a foundation for that Dominion they designed to gain over the minds and faculties of mankind: For these apparitions being first entertained as realities, whilst reason was weak, and unable to examine, or make opposition, so planted themselves, that even in adult years, and age it self, they continued powerful, and predominant.

Not have the Popish Clergy (and I wish I could say, no other sort of Clergy-men) been wanting in propagating this no inconsiderable support of their interest: But especially in the matter of Witches; which has been done with so much art, and seeming veritie, and hath been so generally received, that few or none have taken the freedom to question the same: Concerning which particular I would have you carefully peruse a Book intituled, *The Question of Witchcraft debated*, written by *John Wagstaff*, 1671. But in short consider, that because the name of Witch in Scripture is mentioned, which denotes either those that indeavoured to draw the people from believing the true God, to the worshiping a false God or his Idol, and from believing of truth, to the giving credit to false opinions, or lies: or else to those that used impostures, and counterfeited apparitions, to Oracles, and such as used intoxicating potions, all which are specified in Scripture; they have cunningly transferred the same name of Witch, to such a

meaning

meaning of a Witch, as they have given, and the common people have ignorantly received, and maintained; as namely that there are some persons, men and women, who make real and visible contracts with the Devil, giving them power over their bodies, and souls, upon condition, that the Devil for a certain number of years shall be at their command, and assist them in their pleasures, in the executing of their Malice and Revenges upon Men, Women, Children or Cattle, and in the doing of whatsoever they shall desire, in subserviency to their Lusts, or other passions. Concerning all which there is not the least intimation in the holy word of God: And yet this Opinion, for most wicked ends introduced and propagated, hath been the occasion of the burning of many thousands where the Papists have Dominion: Yea such are the wayes that the Inquisitors have to examine, vex and torment such as they desire to have culpable in this kind, that it is very hard for any man if heretically suspected, to escape the fire. Yea, not only amongst the Catholicks, but in times of ignorance amongst the Reformists also, especially the Presbyterians, abundance have suffered in this kind, (as I my self can well remember, between the years 1640 and 1650. Which practice though good and ingenuous men did much lament, yet did this Opinion so generally spread, that it was hardly safe for any man to shew himself in opposition thereof. But from their Councels O Lord, for ever deliver me, and mine. In the close of all, the Witch-finder himself one *Hopkins*, a bold and insolent fellow, was catcht like *Perillus*, in his own trap, and suffered as a Witch, which put an end to those bloody practices, never I trust in God to be revived again amongst truly reformed Christians.

Of

Of this nature also and from the same false opinion, is that bold and arrogant assumption of skill to determine the reason and event of prodigies, natural, and supernatural, which arises from the presumptuous imposture of crafty and designing men, who dare particularize their Prognostications upon Persons, or Countries according to the force of their dislikes of things, and men opposite in opinion to themselves, which is largely discovered in a discourse of Prodigies, and Prophecies, Written by the ingenious pen of Dr. *Spencer*, to which I refer you: direing, that you would peruse and examine that book with due caution and consideration, lest you give credit to many things therein justly to be suspected.

'Tis Opinion that gives Divinity to the Clergy, though they are not such, either in their institution, or sanctity of life. Not in their institution, for though the Disciples, and Apostles of Christ were at first such, as being fitly qualified from above, by the their mission, and possession of the Spirit inabling them to do Miracles, and perform all those supernatural works, which were properly the manifestations of that blessed Spirit, yet the succeeding Ministers being unfit receptacles for so celestial a guest, do no otherwise enter upon the Ministerial office, than as other men do upon their ordinary Trades and offices for a livelyhood, and are therefore properly Ministers or Servants of the State, endued with no gifts, but what they acquire by study and learning: Not in the sanctity of life, being therein not at all distinguishable from other men: indulging themselves in ease and pleasure, lovers of gaiety in themselves and families: as proud, haughty, and high-

minded

minded as other men: profecuting their particular intereſt with the ſame eagerneſs and ambition; Reſpecters of Perſons, in their diſpenſations, and judgment: Lovers of the World, and as much of themſelves, as other men: And although there may be ſome amongſt them of greater ſtrictneſs and ſeverity of life than others of the Fraternity, yet touch even thoſe in the matter of their worldly intereſt, and they will quickly ſhew you another inſide, than what appears to the world: in the main they are but a diſtinct rank of worldly men, and ſo are indeed eſteemed, if not by themſelves, yet by all ſorts of knowing and diſtinguiſhing men.

It were an infinite labour to reckon up the numerous evils that befal mankind through and by the means of falſe opinion: Sufficient it is to have ſaid that all evils owe their being to her: and therefore (my dear Son) in all the actions of your life, give no ear to what is falſly ſuggeſted by her, but guide your ſelf by natures light, that is by reaſon, cleared, improved, and verified, by the glorious and celeſtial radiations of the holy Scriptures. By which with an unprejudiced mind, you are to examine all the opinions that education, converſe, Miniſters, Tutors, Stateſmen, have planted in you: In doing whereof you muſt do as *Abraham* did when he went to Sacrifice his Son, leave the young men at the foot of the Hill, I mean, pride of heart, external fame or vain glory, pleaſure, profit, or whatever elſe may cloud or pervert your reaſon, and make her unſerviceable in ſo good and neceſſary a work.

Other particulars I might inſert concerning this ſubject, which occur in our daily practice, for 'tis a matter of vaſt extent, and is to be taken notice of, al-

almoſt in all the affairs of humane life: The eſteem we give to perſons for their external diguities, (the inward vertues of the mind deſerve it) their wealth, their titles, their Offices, is indeed grounded upon falſe opinion: it ſets too great a value upon thoſe feathers in the cap, and tranſfers our affections and reſpects which are only due to intrinſick worth, and the beauties of the mind, to matters of cheap regard, Idols of our own ſetting up: 'Tis commonly thus acknowledged, but rarely practiſed: for men many times approve one thing in their minds, but practiſe the contrary, I, and that ſmoothly, and without conſidering what they are about, as if they were forcibly and involuntarily hurried into action, by ſomething without them, and not by the conduct of their own reaſon. Whereas indeed an Aſs is an Aſs ſtill, though he carry Ingots of Gold: I would not have this underſtood as upbraiding the weakneſs of mens parts, or infirmities of nature: for I chiefly intend it againſt the vitious: To have a proud, envious, domineering, cruel rich man reverenc't becauſe he is rich, is to take off the blemiſh of the vices, as if the falſe ſplendor of riches ſhould all other things preponderate. Verily ſuch a one ought to be deſpiſed, and ſet lower in the eſteem of the word than a vitious poor man, for he has no temptation to vice but the evil of his depraved nature. 'Tis not good however to make every bad rich man your enemy, or to think your ſelf obliged to tell every man his faults, to be either the Weeping, or the Laughing Philoſopher, to take away the content of your own life, by finding fault with others. Wiſdom is to govern in all things, which ever directs the beſt ſeaſons and opportunities: 'Tis her Province and

hers

here only, to give a just value and estimate to things; for wisdom is but reason directed to particular actions, and reason unless very much perverted by education, and false guides, judges truly, when not overruled by passion: To keep that under therefore, and to give reason the rule and dominion in all the actions of your life, is lifes great business without which a man sits upon a mad'd horse without bitt or bridle, where instead of guiding, and governing that, he is hurried impetuously, according to the bent and inclinations of his beast, which is the truest resemblance of his passions.

Of strength of Body.

Amongst multitude of other matters, there are three things which are in themselves good and estimable, which yet often occasion many evils to unwary youth, *viz.* Strength of body, Agility of Body, and quickness of wit. The strong man hurts himself as soon as the weak, because from the incouragement of his strength he ingages in hazardous undertakings, which the weak avoid: and therefore often the feeble and infirm through extraordinary care, keep freer from sickness, and live longer than the strong and healthy: They are usually more intemperate, they venture upon dangerous designs, they lift great weights, they wrastle, fence, quarrel, fight, and so for want of using, and living by the guide of reason, they lose the advantage that nature gives them.

Of Agility of Body.

So it is also with the nimble and active perſons: To be, ſo is in it ſelf a great benefit to life, for diſpatch of buſineſs, early riſing, quick going, and it is alſo an argument of a clean, brisk, and well tempered conſtitution. But when through confidence thereof, it engages it's poſſeſſions in violent exercises, in meeting with Antagoniſts, in ſtriving for victory, or foolish fame, it puts them upon forcing their bodies beyond their natural extents: weaknesses and aches are begotten, beyond what the infirm are born with, and which are for the moſt part, during life irremediable.

Of quickneſs of Wit.

Laſtly, for quickneſs of Wit and Underſtanding, and great capacity in receiving, and retaining knowledge, when that is not accompanied with true wiſdom and ſobriety: it is the occaſion of many evils to the owner of it, and others.

1. Whilſt they are young, it invites praiſe, and that praiſe creates Pride; they then deſpiſe Lads of leſſer parts, and overvalue themſelves.

2. The confidence of their own parts, makes them reckon that they can acquire that in a little time, which they ſee others long plodding at, this makes them negligent and ſlothful.

3. They are apt from the briskneſs of their natures, to keep company, where being maſters of diſcourſe, and praiſed by their aſſociates, they ſeek it from delight, a habit of ill husbandry, and in time be-

become sots, and useless Drones, losing both health and reputation: Hence arises that saying in *Oxford*, of certain persons that came thither Golden Scholars, and became Leaden Batchelors, and wooden Masters. Soon ripe, soon rotten. Quick ripe fruits are horary, of short duration, whilst others keep round the year.

4. If they escape the quicksands of intemperance, and follow their Studies hard, they commonly prove subtle, full of contrivance, and exceeding arrogant: From such as these commonly the World is chiefly disturbed, their great abilities prompting them to great undertakings, and when true wisdom and real goodness is wanting, they become fit instruments to promote the worst designs.

You will therefore find in common experience that the best men, and the best Magistrates, and Governours, are those of middle capacities, men that understand things well, of steddy motion, and well grounded perswasion, that love to keep the tract of the Law of the antiently established Government: that are not capritious, that is alwayes in motion, changing from one thing to another: That love the mild, and moderate course, and hate cruelty, and innovations: Whereas the quickwitted, and deeply designing men, think they hold the Helm of the world in their own hands, and can turn it as they please, that attempt things out of the course and order of the Law, in confidence that they can bear them thorow, and out-wit their opposers: This makes them soon lose their integrity, and tie of Conscience; which being lost, they become mis-

mischievous to the World, and in conclusion to themselves.

Hence it is that the main end of this writing is to furnish your mind with solid prudence, and steddy honesty; that if through industry you acquire substantial knowledge, you never imploy it for other ends (my Sons) but what are consistent with Vertue, and your Christian profession; and then the more knowledg you have, and the more useful Science you are Master of, the greater will be your content, the more permanent your felicity, and the higher esteem you will obtain from the best and wisest men, and the blessing of God will always attend you.

Of the Love that ought to be between Brothers and their Sisters.

I will close my Advices to you, with injoyning you most intirely to love your Brothers and Sisters. And notice is to be taken, that the Counsel I give to one, is to be taken by all: When the Poets would describe the worst Age, which they called the Iron Age; amongst other the evils which were eminent therein, they say, *Fratrum quoque Gratia rara fuit*: There was seldom found any kindness, even between Brothers; intimating, that where so great a tie as Brotherhood could not oblige to a mutual affection, it was manifest that the Age was in the highest degree depraved.

'Tis true indeed that man ought to bear an universal respect, and kindness towards all, for that is natural, and a resemblance of the love

of

of God to all mankind: But since the world hath been depraved through interest, our kindness is, what it ought not to be, lessened, and contracted to a few, and there is no hopes to reduce the World to its Original simplicity, and common affection. However I do advise you, my Children, to continue that natural affection towards all, but especially and in a more eminent manner, to maintain it towards your own Relations. The Reasons whereunto are.

1. Because it is a thing in it self good and laudable, it preserves a good Fame, and esteem amongst men; for it is in this sense that the contempt of Fame is said, to be the contempt of Vertue: Otherwise to despise Fame when it arises not from good and Vertuous Actions, is no crime, for it is but despising vain glory: Every one will speak well of you all, when they observe you to be united, not only in blood but in Brotherly Affection. 'Tis true indeed the Command is universal, in which every man is accounted a Neighbour, and a Brother, for we are all Originally the off-spring of one Man, nor do I give you the particular Advice to exclude or lessen the Universal Mandate. But considering how the World is depraved, what difficulties are introduced, even where plenty, is to acquire a competent livelihood, and that interest draws all men to provide for, and take care of their own, you will be exceeding blameworthy to be deficient in that particular.

2. If you are to love your Neighbour as your ſelf, you are upon a greater tie to love your Brother ſo, inaſmuch as you are all the immediate Off-ſpring of one Father and Mother. This Love is ſeveral wayes to be manifeſted: as in the care of one anothers health, in aſſiſting one another, in Counſel, upon loſſes, and all difficulties that may occur in your lives. For if ſome of you ſhould proſper, and others not, the proſperous ought to be helpful to thoſe who are in diſtreſs. This I would have you cordially, and voluntarily do: For all kindneſſes that come freely, are much to be preferred before what are procured by importunity: To this you are to be perſwaded not only from duty, but from intereſt: For if you maintain true friendſhip and brotherly affection one towards another, you will each of you be ſtronger by Union: Which Bond, who ever of you breaks, through diſcord, and perverſeneſs of Spirit, breaks the Law of Chriſt, which commands Brotherly Love, neglects the Mandates of a Loving Father and Mother, and expoſes himſelf ſingly to a thouſand difficulties which Union would prevent or mitigate. Be adviſed therefore, my dear Children, and yield obedience frankly and readily to this injunction of your Parents, which out of tenderneſs, and great regard to your welfare, we leave as an indiſpenſable command upon you.

But if it ſhall ſo happen, that any of you ſhould prove riotous, and bring themſelves by an evil and debauched life to want and miſery, though

though I would have the reſt aſſiſtant in Councel, and indeavour by all amicable, and prudent wayes, to reclaim and recover them that have ſo brought evil upon themſelves; yet do I not think it reaſonable, that the vices of ſome of you ſhould bring miſery, and neceſſity upon all the reſt. Rather let them, who againſt all the ſaving counſel that is given them, neglecting the Laws of God, and the injunction of Parents, bring ruine upon themſelves, and diſhonour to their Family, bear the burthen of their own Crimes, and ſmart for their own follies, until ſuch time as it appears by a real repentance, that they are ſenſible of the evil of their ways; In which caſe compaſſion is to be ſhewn, and aſſiſtance is to be given freely, gladly, and without upbraiding: For ſuch is the method of Gods goodneſs, who hath declared that there is more joy in Heaven for the recovery of one Sheep which was loſt, than for the ninety nine which never went aſtray. Take him therefore into your boſom, aſſociate with him, and joyntly aſſiſt him with part of your ſubſtance, with ſound and prudent advice, preſerve him from Relapſe: ſweetly, and affectionately perſwade him, let him ſee the difference between good and evil, in their own natures, and in their effects and conſequences: Render your Societies very pleaſing to him, that he may prefer it before that of his Vitious Companions: Keep him by your own examples to buſineſs, which make pleaſant to him, and entertain him in the intervals,

with delightful and harmleſs diverſions: Study all the wayes you can to continue him in his new and good reſolutions; and be aſſured that of your pains and Charge in this particular you will never repent: For admitting the worſt, that notwithſtanding all means uſed, he ſhould continue perverſe, and nonreclaimable; yet this comfort will attend you, that you have done but what Heaven does, who is wanting in nothing neceſſary for the recovery of loſt Sinners: and that no blame remains upon you, in ommitting any needful courſe in ſuch a caſe requiſite.

And now I grow weary of Counſelling, and indeed enough has been ſaid, if you prove conſiderate, and will give an attentive ear to the inſtructions of a Father that moſt intirely loves all his Children, and is therefore thus ſolicitous for their good: Whilſt I am living, I will indeavour to faſhion your minds aright, when I am dead, let this ſpeak to you: For your Fathers ſake, be as regardful of theſe Counſels, as you would be of your Father. I will end all with a Prayer to the Fountain of Goodneſs.

God of Heaven and Earth, in whom is all Perfection, the only God: Give ear to, and accept the humble ſupplication of thy Servant, however unworthy, let not I beſeech thee my Sins and infirmities render my petition ineffectual: For thou art all Goodneſs

Goodneſs and Mercy: It is not Riches I deſire, Honours, or any other of the fadeing and mean things of this World, but that thou would'ſt faſhion, and form the hearts of my Children ſo, that they may love thee above all things, and be truly obedient to all thy Commands manifeſted in thy ſacred Word: And though that word duly meditated upon with a ſincere heart, in order to the information of the underſtanding, and guidance of the will, be ſufficient to make us wiſe unto Salvation; yet ſince the minds of youth are every way beſet with multitude of Temptations, apt to miſlead them into paths of Perdition; and ſince thou haſt alſo promiſed that thou wilt be aiding and aſſiſting with thoſe ſilent, and to us undiſcoverable wayes of turning the hearts of men, to a due fear and love of thee, and thy Laws, I humbly beſeech thee to afford thy aiding Grace in their reſtraint from Sin, and inclinations to all Chriſtian Vertues: That they may ſee and deteſt the Loathſomeneſs of ſin, in whatſoever dreſs it is repreſented to them, and that they may chearfully imbrace and follow the dictates of Truth, and Realities of that only Religion which was commended to our practice by the words and example of the ever bleſſed Jeſus, the glorious Author, and Founder thereof. That they may diſtinguiſh between Truth and Falſhood, between Truth, and diſſembled appearances, that

that they may love and follow the one, and abhor the other as oppofite to the pure eyes of the all-feeing God. Touch their hearts with the fecret radiations of thy bleſſed Spirit, ſuggeſting to them, This is the way, that they may walk in it; and commend it to their Childrens Children through all Generations. I rely Glorious God upon thy Fatherly goodneſs, thy mercies are as rivers of Oyl, ſoft and healing; my reſt and deſires are in thee, O thou rock of my Salvation.

The End.

9 JY 66

THE CONTENTS.

Of Mans happineſs: and wherein it conſiſts. P. 1.
No converſation with Atheiſts. P. 3.
The beſt means to avoid Atheiſm. P. 4.
Of Conſcience. P. 9.
Of the Scriptures. P. 20.
Of the fear of God. P. 27.
Of Reading, Meditating, and going to Church P. 29.
Of Praying to God. P. 31.
Of Praiſing God. P. 34.
Of the word, Sacraments. P. 36.
Of Ceremonious inſtitution. P. 37.
Of Baptiſm. P. 41.
Of the Lords Supper. P. 50.
Of Juſtice. P. 55.
Of oppreſſing the Conſcientious. P. 59.
Of the minds victory over the paſſions. P. 71.
Of induſtry and buſineſs. P. 74.

Againſt

Against Covetousness. p. 75.
Of Truth. p. 77.
Of Wisdom. p. 81.
Of the chief good. p. 92.
Of felicity. ib.
Of Fortitude. p. 93.
Of Meekness. p. 105.
Of humility and patience. p. 106.
Concerning moderating our desires. p. 111.
Of helping the distressed. p. 113.
Not to be Contentious. p. 114.
Of Revenge. p. 117.
Of heightning the differences of others. p. 119.
Of Temperance. p. 123.
Concerning Dyet and Apparel. p. 127.
Of Chastity. p. 129.
Of the prosperity of the wicked. p. 133.
Of constancy in good resolutions. p. 135.
Of secrecy and reservation. p. 137.
Of going to Law. p. 141.
Of Recreation. p. 144.
Of Gentility. p. 152.
Concerning the choice of thy Profession. p. 154.
Of the choice of a Wife. p. 163.
The happiness of a married life requires that both be good. p. 167.
A vitious Father seldom makes good Children. p. 168.
The concernments to the Family, that the

Master

Maſter be a good man. p. 170.
Of boldneſs or confidence. p. 172.
Of ceremonious behaviour. p. 173.
Of Deformity. p. 175.
Of a ſingle life. p. 176.
Of Expences. p. 180.
Of Tobacco. p. 183.
Of contentment in our preſent condition. p. 188.
About the foreknowledg of futurities. p. 189.
Of Pride. p. 193.
That it is better to live upon a mans own private buſineſs, than publick offices or imployments. p. 197.
What eſteem is due to Arts. p. 198.
Of educatation in Schools and Univerſities. p. 199.
Of learning the Latin Tongue. ibid.
Of Logick. p. 205.
Of Rhetorick. p. 212.
Of opinion. p. 217.
Of ſtrength of Body. p. 225.
Of agility of Body. p. 226.
Of quickneſs of Wit. ibid.
Of the love that ought to be between Brothers and their Siſters. p. 228.
A Prayer. p. 232.

The end.

p. 170.
p. 172.
. 173.
p. 175.
. 176.
p. 180.
p. 183.
p. 188.
p. 189.
p. 193.

p. 197.
p. 198.

p. 199.
ibid.
p. 204.
p. 212.
p. 217.
p. 218.
p. 226.
ibid.

p. 228.
p. 232.

99 VI 6

En

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